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IN MEMORIAM

C. STANLEY SMITH

1890—1959

The passing of the Rev. Dr. Charles Stanley Smith on August 15, 1959, takes from the theological colleges of Southeast Asia one of their strongest friends and supporters. As the Field Representative in S.E. Asia of the Board of Founders of Nanking Theological Seminary, from 1951 until his retirement in 1958, Dr. Smith visited the theological colleges in this area many times. He knew their problems and needs in an intimate way, and aided many of them by his wise counsel, and by securing financial aid for their Asian staffs, libraries, student scholarship funds, equipment, and in some cases, buildings.

Dr. Smith was born in Meadville, Pa., U.S.A., on June 3, 1890, and was educated at Allegheny College, B.A. and D.D. degrees, Auburn Theological Seminary, B.D., two years graduate work in Cambridge, England, and Yale University, Ph.D.

In 1917, Dr. and Mrs. Smith went to China as missionaries of the Prebyterian Church (North) and were assigned to Nanking Theological Seminary where he served until 1950. During those years he taught Systematic Theology, served as treasurer of the Seminary, vice-president, and later as acting president.

In 1934-35, Dr. Smith led a team in a survey of theological education in China, which resulted in the Kuling Conference on Theological Education in 1935, and in the "Weigle Report", officially known as "Education for Service in the Christian Church in China". Again, in 1951-52, Dr. Smith conducted a survey of theological education in Southeast Asia, and the results were published in "The Anderson-Smith Report on Theological Education in Southeast Asia".

After Dr. Smith had taken up his duties as Field Representative for the Nanking Board, he was elected Principal of Trinity College, Singapore, and during his two and a half years in this position, made a most significant contribution to the development and building up of the College. Also, during this period he organized the Bangkok Conference on Theological Education in 1956, and promoted the first Theological Study Institute for theological teachers in Southeast Asia held at Trinity College in Singapore in the summer of 1957. Truly the good works that he did, and the ennobling influences of his life, shall continue long after him.

Dr. Smith is survived by his wife, and an only daughter, Dorothea, wife of Dr. Grant Rodkey, M.D. A host of friends in Singapore, Malaya, and throughout Southeast Asia join with many friends in America and other lands in mourning his loss, and extend to Mrs. Smith and other members of their family, their deepest sympathy and prayers in this time of sorrow.

HUBERT L. SONE.

THE S.E. ASIA JOURNAL OF THEOLOGY.

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Editor: John Fleming

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Editorial

I

Since our first number appeared in July, we have had the first official meeting of our Association, and some of its more important decisions will be recorded in our next issue. Some considerable time was spent on "self examination", so far as the Journal is concerned, and though we were under no illusions about our temerity in claiming to be a "Journal of Theology", it was an encouragement to find so much enthusiasm for the Journal and its functions as was expressed at this Association meeting. We realise that so far as theology is concerned, we shall probably be revealing our weaknesses at every turn, but in this we shall be merely reflecting our true situation in S.E. Asia. We *are* weak—but we hope to grow stronger, and this Journal is a symbol of that intent on the part of the Principals and others representing twenty theological school in the region.

More particularly it was reaffirmed that the policy of the Journal would be:—

- (1) to encourage Asian theological thinking.
- (2) to relate the Gospel to our situation in S.E. Asia (especially the Gospel in relation to non-Christian religions and the Gospel in changing social conditions).
- (3) to discuss with each other problems connected with the teaching of theology in S.E. Asia—problems of text books, language, thought-forms, etc.
- (4) to study the aims and patterns for the training of the ministry in our region, and to think together with leaders of the churches as to what kinds of ministries are needed today.
- (5) to share news about member schools of the A.T.S. and of national associations where these exist, as in Indonesia and the Philippines.
- (6) to share information about any significant experiments in theological education or ministerial training.
- (7) to prepare for and report on study institutes.

- (8) to maintain contact with the East Asia Christian Conference in matters relating to theological education.
- (9) to review books and especially to draw the attention of librarians and theological teachers to books they should have in their libraries.

That is our plan. To assist the Editor in carrying it out, the following have been requested to serve as an Editorial Committee:—

C. H. Hwang, Formosa; Pouw Ie Gan, Indonesia; Ivy Chou, Sarawak; Frank Balchin, Singapore; Paul Clasper, Burma; and representatives from Thailand and Hongkong still to be nominated.

It remains now for all our Schools to keep up the pressure on faculty members to continue thinking—and writing. Manuscripts should be in our hands two months before the next issue is due to appear. And, of course, we welcome contributions from schools in East Asia generally—from Japan, Korea, India, Pakistan, Ceylon, and indeed, from anywhere!

II

A Practical Problem—And An Explanation.

A comparison of this issue with our first will reveal that we have altered our price somewhat.

We have discovered that owing to currency exchange values, our original price in Formosa and Indonesia was rather high and indeed, beyond the reach of most pastors in the churches. Accordingly, we have asked agents in both these places to fix the price as they think fair. This will mean definite losses. On the other hand, our friends in the U.S.A. have advised us that US\$1.50 per annum is too little, and that people will be glad to give twice that sum. So we are taking their advice as from now, and are glad to know that this will work out as a "sharing of each others' burdens". If you have already taken out a year's subscription at US\$1.50 you can congratulate yourself. The price in Malaya, Hongkong, U.K. and elsewhere will remain as before.

III

The Second Theological Study Institute, Singapore.

Eight delegates from different schools and countries have been commissioned to write their evaluations of this Study Institute, and

an open invitation has been given to all delegates to send in their impressions. On the basis of these views and comments, a report will be given in our next issue.

Meantime, here are some facts, opinions and suggestions gathered at an evaluation session held during the last week.

First of all, some facts:

The Institute lasted six weeks from 15th July to 27th August. It was preceded by three days' meeting of the Association of Theological Schools, attended by the presidents or representatives of nineteen schools under the chairmanship of Dr. B. I. Guansing. All but five of these representatives stayed on as delegates to the Institute.

Delegates came from South-East Asia—from Formosa, Philippines, Hongkong, Thailand, Burma, Singapore, Sarawak, Indonesia, but in addition six delegates from Korea, Japan, India, Pakistan and Ceylon attended through the financial help of the International Missionary Council, making a total of forty.

In all, twenty-six theological schools were represented, and nineteen countries, including those missionary delegates from U.K., U.S.A., Canada, Netherlands and Germany, working in S.E. Asia.

Of the forty delegates, twenty-eight normally teach in Old Testament or New Testament as their primary field, ten in Theology, and two in History of Religion, Missions, and in Practical Theology.

The general theme was "The People of God in the World According to the Bible", and in dealing with this, the Institute was very well served by Professor James Muilenburg of Union, New York, and Professor Paul Minear of Yale, each of whom lectured every morning and took two seminars per week. In addition, President Kuwada of U.T.S., Tokyo, lectured four days a week on "Current Trends and Problems of Theology in Present Day Japan."

Some opinions expressed:

"I obtained a new background for my own work. When you are studying in your own place, it is very easy to lose the consciousness that you are not alone. It is really comforting to see that the work of training ministers is going on in all this corner of the world, however weak and insufficient our strength may be. The fellowship with all these brothers from different nations, races and denominations was a good thing. Last, but not least, it was more than a pleasure to be guided into the Holy Scripture by such masters as we had in Singapore."

"The Institute has strengthened our fellowship of theological educators in Asia, and given us the opportunity of comparing notes and sharing problems. More specifically, it has stimulated us in our field of work and should help us to raise standards."

"What has mattered most to me has been the incentive to pursue various subjects. This has been the greatest service, and I will go back to my field in Systematic Theology with the strongest conviction that I must give more time to Biblical Theology."

"It has been most valuable to me as one working in the Old Testament field to deal with the New Testament. Altogether the Institute has provided a valuable stimulus in a prescribed area, nor do I think we should be too specialised In any case, we have come here for the most part after a busy term, and we are too tired to specialise!"

Some recommendations for the future:

- (1) Two lectures in the morning would be enough, leaving more time for library work and the preparation of papers, etc. In the seminars, some self-planned work might be approved by the faculty and undertaken at the Institute. There might be a choice of two seminars.
- (2) In view of language and communication difficulties, it would help if two or three books were prescribed as "text books", and each delegate given copies in good time to carry out some guided study beforehand. Additional volumes could be recommended and made available in the school library.
- (3) Specific assignments of work could be given as from January.
- (4) Perhaps more time could be available for discussions. This time 'too much food, too little time to digest it!'
- (5) There should be more effort to discuss the practical problems of teaching the subjects, so as to find answers to concrete problems.
- (6) Many were articulate over coffee and tea, who were silent in seminars! Perhaps an experiment could be made to have a lecture and seminar session from 9—11.30 a.m. with coffee served "in situ"!
- (7) It was agreed that six weeks was a suitable period. On the question of time, however, one delegate said, "So long as the food, material and spiritual, is so superb, we could extend this for a much longer period."

Images of the Church in the New Testament

PROFESSOR PAUL MINEAR,
Yale Divinity School.

If one reads his New Testament with eyes alert to catch the varying pictures of God's people, he will soon be amazed, and perchance baffled, by the profusion of such pictures and by the apparent contrast among them. The profusion may be indicated by saying that the list all told adds up to more than ninety. The contrasts become apparent in a dozen samples taken at random: city, tree, bride, bread, temple, sons of Abraham, fish, salt, new creation, body, witnesses and family. Usually these analogies are accompanied by phrases which must be included to get the full meaning: the people of *God*, the temple of the *Holy Spirit*, the body of *Christ*, the salt of the *earth*. This indicates at once that the life of the church was visualized in terms of the activity of God in it. Also the images usually indicate that God's activity *in* the church is designed to move through it into the world. A study of the images therefore is fruitful for helping us to perceive simultaneously the heavenly origins of this society and its earthly vocation. Here there is space to give but one illustration of this: the perception of the Christian community as a company of slaves.

Very often in the New Testament the church was described as the *slaves* of God and of Jesus Christ. It was as slaves (*douloi*) that authors frequently introduced themselves to their readers.¹ It was also as slaves that they addressed those readers.² Thus they recognized common ground between themselves and all the members of the churches. The basic axis which constituted this slavery was of course the relationship of allegiance to the same master. "No one", Jesus had taught, "can serve two masters". Here and in many other teachings he stressed the exclusive demand which God makes of man.³ There was no more constant motif in the parables of Jesus than the varying stories of slaves. In these parables it was taken for granted that the relation of slaves to masters provided an entirely fitting analogy to the relation of men to God.

Now it must be admitted that this is not a popular way of visualizing the Church. Men have never, whether in the first or the twentieth century, whether in Africa or Indonesia, relished this image of themselves. In fact, what country today is not fighting against slavery of one type or another? Our deepest sense of human dignity, our greatest longings for our nation, our strongest demands on the future—these come to a focus in the one word freedom. There are, of course, countless types of slavery and countless conceptions of freedom, but we are all psychologically disposed to shout and to work for emancipation. And did not Jesus the Christ begin his ministry to men broadcasting the good news of God: "release for the captives" (Luke 4: 18)? (That very term ministry, of course, disguises the more rugged and menial Greek word for the service of a slave). How, then, could the early Church accept a band of slaves as an accurate picture of itself?

It was impelled to do so by the very picture of its Saviour. Jesus the Messiah was pictured as both slave and lord, the two quite interdependent. As slave he had become lord, as lord he had become slave. His story epitomized this essential, though mysterious interdependence. Through his mission as lord/slave he had "bought" many slaves, so that all belonged to him in the sense that property belongs to its owner. There was a tendency therefore for this picture to coalesce with many others. Slaves were members of the same household and family. They had died to the old creation, with its law of sin and death and had "put on" the new man. Slaves of Christ were his witnesses and confessors. However, the slave-image had its own importance, for it appears in at least fifty New Testament passages in no fewer than eighteen writings.

We must ask, therefore, how this status as a company of slaves affected the church's sense of its inner cohesion. Did this idiom throw light upon the kind of mutuality which characterized the church's members? The apostle Paul was most explicit in giving answers to such a question. For example, in Philippians 2, he sought to show how the slave's obedience on the part of the Messiah should produce one mind between every Christian and his lord, and how this same mind should dominate the community, producing the love and humility in which each would count the others better than himself. In writing to the Corinthians the apostle suggested that those who preached Jesus Christ as Lord must regard themselves "as your slaves for Jesus' sake". (4: 5). Those *for* whom Christ had become a slave were bound by his death into slavery to *all those* for whom he had died. His love turned them into slaves of one

another. (Gal. 5: 13). Moreover, this slavery had no humanly defined limits, since Christ had died for all. This is why his loyalty to Christ forced the apostle to become a slave to all. (1 Cor. 9: 19). It was recognized throughout the New Testament that slavery to God immediately transformed one's relation to every other man. Every obligation toward the Messiah was immediately transferable into attitudes and actions toward one's fellow men.⁴

The interpretation of this idiom would go awry, however, should we suppose that this slavery destroyed freedom. In becoming a disciple, the Christian did not move from a prior freedom into slavery, he moved from one slavery to another. Serving the one Lord ended the old frustrated effort to serve many masters. The only alternative to serving Christ was the effort to please men (Gal. 1: 10; Eph. 6: 6) or to safeguard one's own prosperity, security or honour. These various alternatives in the end merged into one, although this one bore many names: - slavery to fear, to the Law, to the flesh, to the world and to the devil. Freedom from all of these was assured in the new bondage to Christ.⁵ If in legal terms a man were the property of another man, he might as a Christian remain bound to him. In fact, Paul thought he should remain so, unless the owner should offer liberty. But were he to remain enslaved to this earthly master, even this slavery was transformed by the new slavery to Christ. Now he would obey his earthly master not to please him or to evade his penalties, but to please his heavenly master. By doing this he became free in relation to his earthly owner, but a slave of his new owner.⁶

There are two passages in which New Testament writers seem to have repudiated this image by saying "no longer a slave, but . . .". In Galatians what follows the "but" is the word *sons* (4: 1-7). In saying this, however, Paul did not deny the applicability of the term slave to Christians. (cf. Gal. 5: 13). For in Galatians the opposite of sonship was bondage to "the elemental spirits of the universe", (vs. 3, 5, 8.) Sonship in Christ was not opposed to slavery to Christ, but to the old yoke of the Law. Even so, however, the passage is a reminder that the symbolic aptness of the idiom of slavery depends upon remembering who is the master to whom these slaves belong.

The other passage, often cited to show a rejection of the metaphor, is found in the Gospel of John, where Jesus reassured his disciples: "No longer do I call you slaves . . . but I have called you *friends*." (15: 15). The fact that in the same Gospel Jesus approved the title *doulos* for his disciples (13: 16; 15: 20) shows that this Gospel

does not deny that disciples are also slaves. In fact these "friends" become friends only through their obedience. "You are my friends if you do what I command you." The obedience was measured by the laying down of Jesus' life. This was his command. If they obeyed, they were slaves.

Although we cannot use John 15: 15-20 to negate the picture of the church as slaves, we can use it to secure a conception of what is meant by being friends of Jesus (*philoi*). For here is a minor but interesting church image. In addition to the component already mentioned (friend = obedience = love = self-denial), at least one other component is stressed, in direct contrast with the use of *doulos*. Whereas the slave does not know what his master is doing, the friend does know. He knows because Jesus has revealed it to him. The friend knows how God works among and in men; he knows how the fruit produced by Christ and his disciples is in fact the work of God. Abiding in love, he abides in God and comprehends "what God is doing" so intimately that he can ask anything in the name of Jesus and it will be done. (vs. 9-11, 16, 17).

We turn now to other terms for servanthood, terms which are perhaps not so shockingly menial as the term slave, but which have similar associations. Important among these is the picture of servants (*diakonoi*). It must be recognized that this term was sometimes used to designate a special ministry within the church. But scholarship is quite agreed that the more general⁷ use preceded the more technical. The Greek words were flexible enough to fit many types of servants and many forms of service. As in the case of slave, here, too, Jesus Christ was both the lord who is served and the servant who provided the archetype for all servants. (Mt. 20: 26; Lk. 22: 26, 27; Rom. 15: 8.) Every disciple and believer was ipso facto a servant. (Mk. 9: 35; 10: 43; John 12: 25, 26). Service to the Lord took many various forms, but in them all the Lord was actively serving other men through these servants, as well as being served by them. Thus servanthood was a gift; those who mediated this⁸ gift did so by the strength which God supplied. (1 Peter: 10, 11). The alternative was to become slaves of Satan. (2 Cor. 11: 15).

Not only did all members thus participate in this ministry, but each congregation was judged by its service. (Rev. 2: 19). More than this, the whole church was both a recipient of the dispensation (*diakonia*) of the Spirit, an instrument in the work of ministry, and a fellowship which was nourished and built up by the service of

all. (2 Cor. 3; Eph. 4). The image thus reflects a complex process of interaction through which the Lord, through the Spirit, ministers to the church; and the church, through the Spirit, which activates all of its members, ministers to the Lord by ministering to the world.

At first glance the passages which we have been collating seem to be little more than a series of platitudes. They strike us as far removed from effective tools for analyzing the inner structure of a community. Even so, these analogies may have quite realistic implications for societal organization. The pictures of servanthood transformed the meaning and purpose of freedom in community life. They reversed the normal conceptions of humiliation and glory. They articulated vivid criteria of greatness and excellence. They dominated basic ethical and liturgical patterns of behaviour. They qualified the exercise of human authority, since the power of an apostle was traced to his weakness and no achievement on his part could transcend the confession "unworthy servant". They were the index to a social fabric which was woven by mutual loyalties and gratitude, mutual suffering and worshipping. They constituted *prima facie* evidence that this society had at its centre, at least in conscious awareness if not in actual accomplishment, the memory of the Cross, and with that memory the awesome presence of a living and judging master, as severe as he was gracious.

Moreover, this slave-church was quite aware of the "sociological" importance of its "theological" norms. It knew at first hand the hostility of other societies which could not exalt the same standard of greatness nor accept as their own the demands of a servant-lord. The Christians were too free and too subservient to escape the sharpest kind of conflict with groups which were less free because they were less subservient. The very idea of a Saviour in the form of a slave was ridiculous; it was, when embodied in communal bonds, entirely too sharp a challenge to the type of mutuality which binds families, classes and races together. By his servanthood the Master had made his community more inclusive than any other. By the same token, by the cross-shaped demands of his love, he had made it more exclusive than any other. And since he remains ever its final judge, qualified as such by God's approval of his slavery, he remains a Grand Inquisitor whom the church itself can face only with the greatest trepidation. The New Testament church was quite aware that it had not actually embodied his standard of authority, his criteria of greatness, his inclusiveness and exclusiveness. But all this is simply to say that the church's confession of faith in him remained all too relevant to its own common life in him, and all

too relevant to its vocation in the world as a slave of all men.

We have given the above exposition as simply one example of the panorama of church-pictures in the New Testament. It is, I believe, typical of many others. It is typical of the way in which the pictures centred in the story of what God had done in Christ and what he was seeking to do through the present Church. It is typical also in showing that the pictures were used not in self-commendation so much as in self-condemnation. Through other pictures as well the apostles enjoined their congregations: "Let the Church be the Church". Other pictures pointed to the world as the field in which their servanthood was to be exercised. Others underscored the paradoxical fusion of shame and glory, suffering and victory. And others utilized homespun words drawn from the hurly-burly of the marketplace, from the passion-filled arenas of political and economic struggle. The earliest Christian congregations perceived in such pictures as the slave, the image of God in the face of Jesus Christ, and the face of Jesus Christ in the face of their fellow-Christians, and this meant that they saw in the face of the world not an unbroken phalanx of enemies but simply the men for whom Christ died.

1. cf. the opening verses of Romans, Phil. Titus, James, 2 Peter, Jude, Rev.
2. Rom. 6: 22; 14: 18; Acts 2: 18; 4: 29; 1 Cor. 7: 22; 1 Thes. 1: 9; 1 Peter 2: 16; Rev. 7: 3; 11: 18.
3. Mt. 6: 24; 10: 24; 20: 27; Mk. 10: 44; Lk. 17: 10; Jn. 13: 16.
4. Mt. 10: 24; Jn. 13: 16; Mk. 10: 44, 45.
5. Rom. 6: 18; 8: 12-15; Gal. 4: 3, 24, 25; 5: 1; Heb. 2: 15.
6. 1 Cor. 7: 22; Eph. 6: 6; Col. 3: 24; 1 Peter 2: 16.
7. Rom. 16: 1; Phil. 1: 1; 1 Tim 3: 8-13; 4: 6.
8. 1 Cor. 12: 5; Lk. 12: 37; 22: 26, 27; Mt. 25: 44.

The Problem of Faith and Culture

—*My Reaction to Some Recent Theological Views and Attitudes Expressed on the Problem—*

HIDENOBU KUWADA

President of Tokyo Union Theological Seminary

Of course this is not a new problem, but rather an old one. It can be said that the whole history of Christian thought is the development of this problem in its various phases.

However, when we look at recent Western theology, its central point seems to be focussed on this problem. And since Christian thought today is interrelated by the ecumenical movement and various kinds of communication, theological thinking in Japan cannot be separated from Western theology. Thus theologians in Japan not only show great interest in recent phases of Western theology, but also consider the problem of faith and culture to be our own theological problem also.

For this reason, in this short article I should like to treat the following four points: (1) a brief introduction of two books on this problem; (2) my own comment on the views suggested by them; (3) major phases of this problem expressed in various tendencies of present-day Western theology, and (4) my comment on the latter.

I

To my thinking, the following two books which deal with this problem are especially to be noted:

H. Richard Niebuhr: *Christ and Culture*, 1951. Harper and Bros.
Richard Kroner: *Culture and Faith*, 1951. Univ. of Chicago Press.

Niebuhr's book is purely theological. This is shown in the very title, "Christ and Culture". The author in this book discusses five different types of this problem in the history of Christian thought. The first is the type which he calls, "Christ against Culture". This type is represented by the antagonistic attitude to culture taken by

some simple and enthusiastic believers, and is also seen in the thought of Leo Tolstoi. The second type is called, "Christ of Culture". This is just the opposite of the first. Here faith, or rather religion is treated as a part of culture as in the case of modern cultural and social Christianity. The third type is called, "Christ above Culture". Here faith stands above culture and culture is recognized as preliminary and of a lower grade. This view is taken by Thomas Aquinas, and is the official position of the Roman Catholic Church. The fourth is called, "Christ and Culture in Paradox". This is seen in Luther. The fifth and final type is called, "Christ Transforming Culture", and is seen in Calvin.

Thus Niebuhr's book renders us a service in showing us where the main points of the problem really lie.

Next, let us look briefly at Kroner's book. This book, unlike that of Niebuhr, is rather philosophical. Kroner first points out five fundamental human experiences of antinomies. They are: ego and the world; individual and universal; one and many; freedom and necessity; time and eternity. All cultural quests, he states, spring out of the experience of these antinomies. Some give primacy to the world rather than the ego, while others give it to the ego rather than to the world. There are two different directions of the human cultural quest, contemplation and action. Thus there emerge four fields of culture: science, art, the state, and morality. The first two relate to contemplation and the latter two to action. The author then analyzes each of these fields, showing both its characteristics and its weakness and limitations.

Next, Kroner enters into the discussion of faith. He deals with religious and mystical experience and revelation, and states his view that the solution of these antinomies is suggested in the realm of faith, although there still remain various tensions between faith and civilization, between fact and faith, and between faith and philosophy. Kroner's book is philosophically written and is very suggestive for us theologians.

II

The two books mentioned above, especially Kroner's book, suggest ways of thinking today on the question of culture and faith, and appeal to our theological thinking on this problem.

We theologians should recognize the role and significance of culture. We can receive, for example, from Kroner's book or from existentialistic philosophy and various kinds of psychology many important

insights on man and human nature. Such help from culture is permissible for theologians. However, theologians must hold their own final line, differentiating themselves from philosophers. That is their personal commitment to the truth revealed in Jesus Christ and this is simply what we call "faith". They can and should enter into fields of culture now and then, but they must always and finally remain in the "theological circle" (Tillich's phrase). In the final analysis they commit themselves not to logos in general but to the Logos that became flesh.

When we consider the matter from this theological point of view, the problem of faith and culture is understood in the following way. We recognize both the relative significance and the limits of culture. First, culture is significant for us. We must express our problems, even our theological problems, in human words, just as does culture, and we must accept suggestions from the analysis of human nature and from the insights gained by various cultural achievements. Our relationship to various fields of culture will perhaps prevent us from falling into isolation and dogmatism. However, we must also recognize the limits of culture as suggested by Kroner. This is after all the question of the finitude of man. We recognize the relative significance of culture but we must reject any kind of belief in the deity or eternity of man and his reason. Such false ideas will lead the culture of man into desperate confusion and self-destruction, as suggested by Gen. 11: 1-9. Faith confesses that man, though created in the image of God, is not God but a created being, and as such is never independent of the Creator in the absolute sense, but dependent upon Him. Thus human culture always has limitations; that is the destiny of human culture. This can be seen in two main fields of culture—knowledge and conduct. We can know material things and ideas but not persons. We cannot objectify persons; an objectified person is not a person as subject. Here is one limitation of our knowledge. (The other person is known only by words expressed from his lips.) Least of all can we objectify the living God; we can objectify the idea of God but not God Himself. We know God only when God knows us and we are known by Him (Gal. 4: 8,9), that is, in encounter.

Also in our conduct (ethics) we cannot realize our ideal, as St. Paul puts it in Romans 7. S. Kierkegaard and Seiichi Hatano, a Japanese philosopher, in his book, *Time and Eternity*, take the same view as Paul. Culture seems to solve the problem of ethics; it seems to be possible that one can love one's neighbor, but not in actuality, not in a thoroughgoing way. Egoism always remains.

There is the limitation in the field of ethics.

Now faith affirms that this limit of culture is overcome in the realm of faith. This is nothing but the affirmation of the Christian Gospel, believed and confessed by St. Paul in his classical passage in Romans 3: 21-26. Salvation by grace and not by works of the law must be recognized after all as the most suggestive comment on the problem of faith and culture. Luther, Calvin, Kierkegaard and Barth are following St. Paul at this point.

Theology, recognizing the role and significance of culture, differentiates faith from culture, insists on the primacy of faith over culture, and maintains that the problem presented herewith is solved not in the field of culture independently but in the realm of faith. The relation of culture to faith in this case is considered not as a difference of degree but as that of realms or dimensions. There is a qualitative difference between the standpoint of cultural humanism and that of evangelical faith. There is an important difference in the case of social ethics between the view of the social gospel and that of an eschatological understanding of history.

III

Now I should like to draw attention to the fact that this problem of faith and culture is seen concretely and in a very interesting way in the various tendencies of present-day theology. The problem is not dealt with as such, but it is contained in these theological tendencies. Indeed, the main problem of present-day theology is brought to a focus in the different attitudes of theologians towards culture.

The dialectical theology of Barth and Brunner started as a strong reaction against modern cultural protestantism, seen in various forms of liberal and social Christianity. That is, it started as theology which puts faith above culture. The theology of Karl Barth is in one word the theological standpoint which affirms the unique significance of the revelation in Jesus Christ and stakes everything on it. From this standpoint Barth recognizes the special meaning of the Bible and the Church. Here is a theology in the strict sense of the word. Barth uses different words such as revelation, the Word of God, and Gospel, but by these words he tries to express one thing—the unique truth of God revealed in Jesus Christ. Thus here in this view of Karl Barth the unique significance of faith, which is different from mere culture, is emphasized most of all. He calls his theology, theology of revelation or of the Word of God, as over against every kind of science of reason; the theology of the Church as over

against sciences in the universities. Barth has exerted a great influence upon various fields of theology and on the Church throughout the world through these forty years; he has changed the theological situation entirely. One cannot but acknowledge his contribution to theology, his significance in the history of theology. However, a due consideration of culture is left out in his theology. Today, when forty years have elapsed since the first appearance of his "Romans", this defect in Barth is rather strongly felt by other theologians.

A strong tendency in present-day theology is a reaction against Barth's view especially in relation to the problem of culture. The theology of E. Brunner, who started his theological career as Barth's companion, shows this fact. In Brunner, apologetic interest was strong from the beginning. He still insists on the need of apologetic effort in theology, creating a new word *Eristik*, in place of apologetics, and calling his theology "missionary theology", for the same reason. What he means is this: it is not enough to remain in the church while affirming the uniqueness of faith; the meaning of faith must be brought out and explained to people outside the church. In Barth's position, however, the church and theology are isolated from society and culture.

The theology of Paul Tillich shows a similar tendency in a more academic way. He calls his theology "apologetic theology" over against the kerygmatic theology of Barth. He insists that theologians must always pay attention to two things: the eternal truth revealed in Christ on the one hand and the temporal situation on the other. Tillich rather emphasizes the meaning of the study of culture in existentialistic theology. In his opinion, the situation which is shown in the various forms of the culture of a given time presents for the theologian the living questions of the day, and the answers to these questions come from the eternal truth. Thus existentialistic philosophy and other phases of culture are taken up into his theology.

R. Bultmann's idea of demythologization of the New Testament also takes the same line of thought. This is the existentialistic interpretation of the New Testament with the help of the philosophy of M. Heidegger.

Although these theologians hold quite different standpoints, a common tendency to be seen in them is the reaction to Barth and criticism of him in relation to the problem of culture; they try in some way to relate faith to culture.

IV

How do we consider this problem presented by K. Barth on the one hand and by E. Brunner, Tillich and Bultmann on the other?

First, as one who is engaged in theology, I recognize not only the significance of Barth in the history of theology but also the essential meaning of his theology, namely the meaning of the uniqueness of the theological standpoint. This basic affirmation is necessary for the theologian as one who commits himself to faith in the truth of revelation. If this basic affirmation is lost, theology will lose its fundamental characteristic. I like to call this element the encounter with the Christ of the Bible. This element makes theology; without this there is no true theology.

However, in Barth, although the distinction between revelation and reason, faith and culture, the church and society is clearly grasped, the truth of the church and faith tends to be isolated from the world and culture. The explanation of the Logos that became flesh or the preaching of the Gospel of the Cross cannot be realized without some personal identification with others. Not mere separation and isolation but relation to and identification with others are required. To Jews we must become like Jews; to Gentiles we must be like Gentiles. We must be all things to all men.

At this point I must recognize the significance of P. Tillich. Tillich shows in his theology profound understanding of the culture of today. He receives various insights from existentialistic philosophy and other fields of culture and uses them for his theology. These insights from the source of culture give important sidelights to the existential understanding of man in the Bible. The role of culture for theology in Tillich is considered not to give a basis for theology but to be, as it were, a midwife for it. Such an attitude toward culture can perhaps be said to be a proper corrective by Tillich to Barth's view.

However, with this contribution I find in Tillich's theology a certain weakness or dangerous tendency also. Although in his case the encounter with culture is prominent, the encounter with the truth of Christ in the Bible is not stressed enough—at least not stressed as much as in Barth. Of course, in Tillich's theology too, there is an element of encounter with the Bible, but more emphasis should be put on this point in my opinion.

In conclusion, as to the problem of faith and culture, we must combine Barth and Tillich and reconcile the different views of these two theologians, uniting them in tension. Theologians must have an encounter with the truth of the Bible most of all, but this encounter must be made not in isolation from culture but in encounter with it.

Some Impressions of the Theological Study Institute, 1959

DR. IVY CHOU, Sibul, Sarawak.

The value and significance of the Study Institute can not be over-estimated in terms of what they mean to the theological schools in South-East Asia. We need only to look at the stated purposes of the A.T.S. to see why. The purposes are: to confer concerning matters of common interest, to consider common problems, to recommend and to promote standards of theological education within the area. All during the Institute, these purposes are being achieved. Through the weeks of actually being together, getting to know one another, sharing problems, ideas and aspirations, a sense of fellowship and relationship becomes a reality. The success of the A.T.S., so far, is, to a large extent, brought about by the Institutes, and I feel sure that what the A.T.S. will be able to achieve in the next five or ten years will be profoundly linked up with the success of the programme of Study Institutes.

We hear much talk about "indigenous Asian theology", and the need to promote theological insight which is not a mere reflection of Western theological thinking, but is an interpretation of the faith in terms of Asian thought-forms and cultural background. I know of no way more constructively effective for the promotion of such thinking than the Study Institutes such as we are having. Here, probably for the first time, theologians of the Asian lands are able to meet together in an Asian land, looking at the Biblical truths as a group of Asian theologians, discovering their implications in the Asian setting, and testing them against the Asian church life. This is the way the so-called indigenous Asian theology will be slowly produced. Such a theology can not "just happen"—it has to be worked out intelligently and laboriously. Such a theology would be less likely to result from individual Asian scholars studying in the West, or from the struggling minds of the generally over-loaded Asian theological teachers scattered in their respective schools in

South-east Asia. But the Study Institutes, such as we are having, and hoping to have, bring together different groups of theologians from different schools each year, to challenge and to stimulate one another, to discover and to react to one another. This might truly lead to some unprecedented results in terms of indigenous theological thinking in the lands of Asia.

Now, having made these general remarks about the significance of the Study Institutes, may I give some concrete reactions to the Institute of this year.

The Institute of 1959 has been quite ideal as to size and constituency. There was a good proportion of races and nationalities, of people from the East and those from the West. The "fraternal" delegates from Japan, Korea, Ceylon, India and Pakistan added much to the richness of the fellowship. It is my hope that such a representation from East Asia at large to the Institutes may be continued.

The teaching at this Institute was of top quality. And the work done by the delegates, as a whole, was quite commendable. There were good books within reach and a wonderful fellowship between professors and delegates and among delegates. The atmosphere was, indeed, congenial and conducive to serious study.

The living arrangements were good in spite of the building projects going on in Trinity College. Most of the delegates were spending their annual vacation in the Institute and they appreciated the change and physical comfort the Institute provided.

The morning and evening worship was very meaningful. It was good to have a planned Lectionary, and the one prepared for us this year was very thoughtfully done.* The general feeling was that a lengthy address was not necessary and that no one person should be responsible for a whole week.

There are two main criticisms I think concerning the Institute of this year. First, we had to spend too many hours in sessions every day, and thus, too little time was left for effective study outside the sessions. Second, participation in discussion by Asian delegates was not lively enough. Language handicap and possibly unsureness of thought prevented a more genuinely Asian expression of Asian points of view.

* by Dan Beeby, Tainan. Ed.

Here are some suggestions I would like to make for future Institutes: —

That, as far as possible, the professors be given opportunity to visit some of the schools before the Institute.

That some questions, problems, or issues be raised and sent out to the prospective delegates to stimulate their thinking as they do their reading for the Institute.

That two lectures, instead of three, be given each morning, thus leaving part of the fresher morning time for library study.

That one-hour, instead of two-hour, seminars be scheduled for four afternoons, say, from 4.30 to 5.30, Monday, Tuesday, Thursday and Friday. Then chapel can come at 5.30 to 6.00, and supper from 6.00 to 6.30, leaving a whole evening from 7.00 for good, personal study.

That more of the seminar time be spent in planned discussion and sharing of experience.

That Wednesday evenings be used for special lectures, reports or discussions on relevant and concerned subjects in South-east Asia, which may not be directly included in the lectures and seminars.

Every future Institute, undoubtedly, will see improvements over the previous ones. But, as I see it, the most profound significance of these Study Institutes will lie in their influence on the theological schools in the area on the promotion and formulation of "indigenous Asian theology."

Office bearers of A.T.S. elected July 1959.

President: Dr. B. I. Guansing, Philippines.

Vice-President: Rev. C. H. Hwang, Formosa.

Secretary: Rev. Reginald Trueman, Hongkong.

Treasurer: Dr. Hubert L. Sone, Singapore.

Executive Director and

Director of Study Institute Programme: Rev. J. R. Fleming.

Executive Committee: The above, with two members at large,

Ds. Pouw Ie Gan, Indonesia, and Dr. Paul Clasper, Burma.

Some Aspects of the Biblical and Theological Basis of the Christian Ministry †

(With reference to the needs of the church in South East Asia).

JOHN FLEMING.

1. An examination of the Biblical understanding of the Christian Ministry reveals unity and diversity.

In the New Testament, this understanding and working out of the ministry derives from the Christian understanding of the mystery of the church and its mission and nature in the purpose of God. It is this that maintains a basic unity in New Testament thinking of the ministry, in spite of the rich variety of ministries called into being by various needs in the church, and by the gifts of the Spirit.

We need to be guided by the same understanding of the church and its function in the world according to the purpose of God; or else we shall be at the mercy of all kinds of ideas about the ministry, dictated by local economics, questions of status, prestige and other cultural or traditional factors.

This is also relevant to the question of indigenization—the question of what is essential, and what is to be adapted to local, regional or national needs.

The weakness of Rotz's survey,¹ I believe, is at this point. He provides no Biblical or theological criteria, though one of his main concerns is to determine the 'effectiveness' of the church's ministers.

† An address given at the Philippine Theological Education Consultation, Baguio, Mar. 30—Apr. 4, 1959.

1. Henry Welton Rotz: "A Study of the Recruitment, Training, Support, and Performance of Church Leaders in Three Protestant Denominations in the Philippine Federation of Christian Churches." (1955 on basis of survey done in 1952.)

For example, on page 13, Rotz discusses the effectiveness of work and leadership, and make comparisons, but what is the standard? What is a "good" leader—for the Philippines and for his functions in the church? This is not made clear. Or see page 86, where he says, "The community determines to a large extent the efficiency of the church." Or page 165, where the criteria for judging the 'effectiveness' of the church's leadership and 'ministry', are superficial, social and non-Biblical, and are concerned with status, 'promotion', equipment, tools, techniques, etc. There is also a shocking statement that "ordination is a device which is used to designate a man's entrance into complete ministerial leadership!"

On the other hand, if we are blind to the angle of the church's mission *in the world*, we shall go astray in our thinking of the ministry, and be un-Biblical too. The New Testament does not talk about the 'sociological awareness of the ministry in relation to the environment,' but the variety of ministry and the various functions—all subservient to one end—show that this an equally important factor. The New Testament is concerned about the ministry of the church in the New Testament world—of Corinth or Ephesus or Rome—and not about some heavenly ideal of the ministry that would be "out of this world!"

So there is great value in Rotz's study, as he brings out the sociological environment of the church and ministry along certain lines. His criticism of the lack of social awareness in leadership training, and the non-involvement of the church in the problems of the community, is legitimate, both from his sociological point of view and from a biblical one, though I am in no position to say whether his criticisms at this point are true to the actual situation of the church in the Philippines. Let us look now in more detail at this question of 'ministry' in the New Testament.

(a) 'Ministry' is diakonia, "a service"; a minister is diakonos, 'a servant,' 'useful to,' 'serving the purpose of.' The meaning of 'diakonos' as 'waiter' made it appropriate for those who 'served tables' at the sacramental meal—which gives the interesting meaning of 'head-waiter' to the bishop! Thus, the minister is servant or one who is useful to the purposes of the Gospel (Col. 1:23; Eph. 3:7); or of the Church (Col. 1:23); or of the New Covenant (II Cr. 3:6); or of Reconciliation (II Cor. 5:18); or of God (II Cor. 6:4; I Th. 3:2); or of Christ (II Cor. 11:23).

This is the standard of effectiveness and judgment, not social or

cultural considerations.

(b) As the ministry is meant to serve the purpose of God, in His Gospel, in Christ Jesus, in the Church, we should try to state that purpose, since this determines the nature of the ministry and its appropriate functions. There are various ways of putting this. For example, we can do so in the words of Jesus, as Newbigin¹ does in *One Body, One Gospel, One World*. "The church's mission is none other than the carrying on of the mission of Christ Himself." "As the Father has sent me so send I you."—We might begin with our Lord's own account of it: "The Spirit of the Lord is upon me—the acceptable year of the Lord.—" Or we may see the church serving the purpose of God as she is obedient to the imperatives 'Go preach, go teach, go heal, go baptize'.²

In other words, God's purpose is to build up the new community of those who are redeemed, forgiven, renewed by God's redeeming activity in Christ. It is the re-creation of men by the Gospel, restoring them to a new relationship of reconciliation with God by faith. Or as Paul says in I Cor. "fathering children in Christ by the Gospel!" (4:15).

It is to create "Christ in you, the hope of glory." It is "to present every man perfect in Christ". (Col. 1:28).

It is to bring men to belong to His people, making them part of His sign in the world of his purpose of reconciliation working out, (Col. 1:20-21), so that the world of men and nations may come to share in this.

It is a purpose that God has been working out eternally, and it is now made clear, revealed in Jesus Christ and the church (Ephesians).

The Church is the agent of God's purpose, which is now revealed, and is working out in the Gospel and the power of the Holy Spirit.

The Church's ministry serves this purpose, and the *diakonia* belongs to the whole church in a real sense.

One vital function of this new covenant community is its glad and loving worship of God. It is not perfect, but it is being built up in love, faith and hope.

Thus, R. Niebuhr discussing "the purpose of the church and its ministry" describes this in terms of love—of God and neighbour.³

1. pp. 17, 18.

2. M. A. C. Warren. *The Christian Imperative*.

3. *The Purpose of the Church and its Ministry*. H. Richard Niebuhr. p. 39.

Another vital function of this God-called, spirit-directed new community is mission, whereby the church bears witness to its faith in Jesus Christ as Lord and Saviour, and God's purpose in Him, and seeks to communicate this faith to men everywhere, so that they cross the frontier of unbelief into the community of faith.¹ This is not optional but integral and essential. And this mission, as Newbigin points out, has always "the ends of the earth, and the end of the world in view."²

(c) The ministry therefore is called and empowered by God through the Holy Spirit to serve such a purpose, such a church, such a gospel. If the ministers of the church are 'useful' in this, they are true ministers of Christ. If they fail in this, and serve some other purpose, no matter how useful and no matter how effectively, they are not 'the ministry' according to Biblical standards. "It is asked of a minister, a servant, that he be faithful."

This basis then will provide the unity that runs through all ministries in the church. Professor John Knox has written—"the word ministry serves . . . to designate the true meaning of Christian leadership, the essential character which both qualifies and unites all true leaders of the church—unites them with one another and with Christ."³

(d) There is no need to examine in detail the variety of ministries in the church, according to the New Testament, as in I Cor. 12:4-30; Ro. 12: 6-8; Ephes. 4: 7-13; and Acts. We can agree with⁴ Streeter and Knox that there were many local variations up till the end of the first quarter of the second century. We should note, however, the basic functions of the various 'ministers' or 'diakonoi', which were connected with (a) the building up of the Christian community, the training of the saints, 'edification' (*oikodome*), or with (b) its mission to the world, including evangelism, prophetic preaching and witnessing in life as in speech, etc., where we must note, (a) is related to (b) and not separate. Where the church is truly built up and 'edified', it is involved in mission. "The church exists by mission, as fire by burning."

In more detail, and recognizing that several different functions of

1. cf. Newbigin op. cit. p. 29.

2. Op. cit. p. 24.

3. *The Ministry in Its Historical Perspective* Ed. H. Richard Niebuhr, D. D. Williams, p. 2.

4. *The Primitive Church* and op. cit.

'ministry' seem clearly to have been combined in one minister, we can recognize the following 'ministries':—

1. evangelistic or kerugmatic—apostles, prophets, evangelists—preaching to the church and the world;
2. teaching or didactic—prophets and teachers—teaching the Gospel and its implications for life and conduct;
3. liturgical or sacramental—local leaders, teachers, elders, presidents of elders, etc.—the leading of worship and the eucharist;
4. pastoral, the cure of souls, with teaching too, shepherding the flock, explaining, helping, advising, showing the implications of being a Christian to individuals and families;
5. 'eleemosynary'—the ministry of mercy, healing and love—looking after the sick, the poor, widows and orphans;
6. administrative, "government and helps"—*episcopate* or oversight for the decent ordering of the church's affairs, its rule in the Spirit, its discipline, its subordination to the Head, even Christ.

Before we go on to use these Biblical insights on church and ministry, let us look at one of the most revealing and significant passages in the New Testament regarding the ministry, Eph. 4: 7-16, where the function of the ministry, as a result of the gifts of Christ, the victorious risen Christ, is to make perfect, discipline or train the 'saints' or Christians for the work of diakonia, or ministry (taking out the comma here, with Kraemer!)¹, for the building up ("Edification") of the Body.

There is a variety of gifts in the unity of the church, especially the gifts that create the ministry of apostles, prophets, evangelists, pastors, teachers, whose function is the training, fitting out, 'making complete' of the saints for the work of 'diakonia', ministry, not 'service' in the debased modern usage, but the 'service' which is useful to God, to Christ, to the church, to the Gospel.

We can take it that the basic function of 'diakonia', as it was in the New Testament church, associated with the furtherance of the mystery of God's purpose in the Gospel of Jesus Christ, should continue to be the function of the 'ministry', however the church in the modern world may have to work out the various functions of ministry in new ways.

1. pp. 139-140, Hendrik Kraemer, *A Theology of the Laity* (Lutterworth).

The ministry of the church in the Philippines, or Asia, or anywhere else, should therefore be seen in the light of the New Testament understanding of ministry, and this should be normative in our thinking, as opposed to other considerations (status, culture, economics, social values, etc.). The needs of the church in the Philippines should likewise be evaluated in the light of the needs of the church "to be the church" and fulfil its essential purposes of 'edification' (building up) and mission.

2. Now let us look at the needs of the church in Southeast Asia, in the light of what has been said about the ministry above.

Some of these needs are not confined to Southeast Asia, but are being strongly felt in the West, in Europe and America. I want to mention some of them and then go on to ask what are the implications for theological education.

(a) *A recovery of Biblical thinking about the church, its mission, ministry, laity, etc.* This is needed on the part of both leaders and people of the Church. It is needed for a true understanding of the dimension of mission as belonging to the very nature and existence of the church, as something that belongs to the whole body of the church. And as part of this, there is a continuing obligation to "evangelism," "proclamation," that belongs to this church and not just to paid ministers. No amount of reorganization, techniques, statistical surveys and the like will mean more growth and advance in the church, if it is not "built up" to be conscious of its own vocation and mission in the world, and what it means to be the church.

Newbigin,¹ speaking of 'younger churches' and missionary bodies, and the legacy these have left has this to say: "The most serious criticism that has to be made for our present missionary operations is that they are so largely bogged down in a sort of trench warfare; that the resources of the older churches are so largely exhausted in helping the younger churches to remain where they are; and that we are so little able to take the great reserves of spiritual and material strength which the Church undoubtedly has for a great new advance - - -

"It may well be that the deepest root of our perplexity at this point is simply the fact that we have corrupted the word 'Church' (and distorted the life of the churches) by constantly using it in a

1. Op. cit. pp. 41-2.

non-missionary sense."

I venture to suggest that Dr. McGavran's analysis¹ of the Church situation in the Philippines suffers from a failure to discuss church growth at such basic levels. He does not deal adequately with the fact that two thirds of the church members are in small, uneconomic congregations that cannot afford a pastor. His solution is one of re-organization, techniques of self-support, etc. that fails to get to the root of the church's own self-consciousness.

(b) *Part of this same need is the need for a new appreciation of the significant part which the laity is called to play.* Our thinking in the churches is still too dominated by 'the church' = the clergy or official ministry, and not the 'people of God.' So elsewhere this recovery of the 'apostolate of the laity' is becoming a felt need, and I believe it is so, or should be so, here in Asia and the Philippines. Three facts make this quite clear: (1) the Biblical understanding of the church as 'the whole people,' (2) the scarcity of clergy in Asia, and (3) the changing 'power-points' in society which is no longer or is increasingly less feudal and increasingly democratised and industrialized. Only the laity in their daily vocations can function as Christians at the points where decisions are made. We fail if we are blind to this need. If we have the old society in view, instead of the new one that is taking shape before our eyes, we shall be preparing men for a 19th and early 20th century ministry.

It is the layman who represents the church on the frontiers, and Christian education and theological education must take note of this.²

The same emphasis is made by Canon Ted Wickham³ in his illuminating study of industrial Sheffield and the Church's work and witness in that environment. "A widespread movement of laymen engaged together in the world might well put the ecumenical problem into an entirely new context." I believe he is absolutely right in this, but ecumenics apart, it is the importance of the laymen's ministry that he emphasizes.

(c) Connected with this is a third need, often mentioned in various parts of the church, and in "younger churches." Newbigin

1. Donald A. McGavran: *Multiplying Churches in the Philippines* p. 61.
2. See remarks of M. M. Thomas and J. A. T. Robinson quoted by Keith Bridston pp. 6, 7 "Theological Training in the Modern World," (W.S.C.F. Geneva, 1954).
3. Church & People in an Industrial Society (Lutterworth) p. 259.

referred to it in the quotation already given, when he wrote of younger churches being "bogged down in static trench warfare without advances." Not only younger churches are in this condition.

The need here is for a new mobility that will break the present stalemate or 'holding operation' and achieve something more in the way of 'growth', or 'spontaneous expansion.'

This is obviously connected with (a) and (b) above, but is separated here for the sake of analysis.

What is needed here is (1) appreciation of the fact that the church is meant to be pushing out on the frontiers—evangelizing—missionary—in the persons of its members and laity, and (2) mobility of mind in the leadership of the churches that will not be content with a static view of the church and will not let the membership of the churches be content with it either.

To quote Canon Wickham again,¹ "In a missionary situation the conception of the church as the visible congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered is inadequate. It lacks the idea of the church as deployed in frontier positions." This need also has to be kept in view in considering theological education today.

(d) Another aspect of the need that has to do with a basic understanding of the church, and its mission, is *clarification of the whole business of independence, indigenization, and the obedience of the church*. The true independence of the church is its dependence on the Holy Spirit. Without this "the three selves" might be very inadequate standards for an indigenous church. (i.e. self-support, self-government, self-propagation.) The selves might be the wrong ones!

In the matter of self-support, Rotz reports (1952) that the Philippine churches are 74% self-supporting, but notes that this is achieved by having (1) a low level of support, or (2) partial support, or (3) having no minister, or (4) having a less well trained worker, who is cheaper.

Here the missionary movement has often left a legacy of dependence, rather as in the post-colonial era there is left what a Frenchman has called "coca-cola-nisation." In the case of missions, the

1. Op. cit. p. 231.

legacy is sometimes a spirit of dependence, rather than the free response of the living church to the will of God as seen in the light of Biblical truth, the revelation in Jesus Christ and dependence on the Holy Spirit to lead into new truth. Sometimes the legacy is one of 'indoctrination', rather than a training to understand the faith, so as to be able to clothe it in a way that it is no longer foreign and strange. Missionary policy on the whole has led to lengthy periods of nurture, in which the young church is not allowed to grow by making its own decisions in the light of the Gospel.

So Newbigin referring to Paul's letters to young churches says¹ "The striking thing is precisely that he does not treat them as anything other than adult." He goes on, with reference to the word of Jesus: "When two or three are gathered together in my Name, there am I in the midst." "If we accept that word, then we are bound to treat the new congregation from the very beginning as, simply, the Body of Christ - - -. They may need pastoral guidance and warning - - - but they are not in a state of permanent dependence upon the older church. They have their own empowering Holy Spirit. . . ."

Kraemer writes of the same thing: " - - one of the causes of our manifold failures lies in the fact that we do not have the courage to allow a group of indigenous Christians to lead its own life in accordance with the measure of living insight which it has reached - - -. Our method is that we wish them to live by the measure of living insight that we have got."²

Is this not something that has still to be learned and practised in actual fact, in the lives of local churches, under the leadership of men who are aware of this function of their ministry? This is no longer a question of 'mission' policy but a question of the policy of indigenous leadership in the Asian churches.

This is a vital point of need. On it depends whether or not the church understands what it means to be led by the Holy Spirit, to be dependent on the leading of God, in relation to each day's problems, and in the prosecution of 'mission'. Here surely is the reason for the strength of 'Holiness' and Pentecostalist groups, and a corres-

1. Op. cit. p. 33.

2. p. 20, Hendrik Kraemer: *From Mission Field to Independent Church*, S.C.M. 1959; see also pp. 88-89, John Taylor: *The Growth of the Church in Buganda* S.C.M. 1959.

ponding comparative failure in the churches established by the 'regular' missionary bodies.

(e) *Then there is the problem of the gospel and the church in relation to the environment.* Too often the churches and church folk live in a vacuum, or give that impression to other people. Their Christianity is an unrelated one, (cf. Rotz's criticism on this point) and because of this, it is often made to appear to be irrelevant!

What has the Gospel to do with the present ferment and rapid social change in Asia? We answer, 'Much of course!' But there is always a tendency to try to escape this involvement and obedience and take refuge in 'religion.'

John Taylor discussing what he calls 'the period of disengagement' in the life of the church in Buganda, has this to say which is relevant to this point: "At a moment when one of the problems of the Buganda Church consisted in its members having to make, as Christians, decisions regarding questions of politics and social responsibility which had not confronted an earlier generation, the revival movement was in danger of a wholesale withdrawal from the encounter with those demands into an other-worldly purism."¹ This might equally be said of many parts of the church in Asia today.

Some of Wickham's conclusions in his book already mentioned have a bearing on this same need, and in view of growing industrialism in Asia, and changing social patterns, these may contain for us in Asia, both advice and warning.²

"There is an obvious sociological conditioning of both participation and non-participation in the life of the churches, of both 'faith' and 'unbelief', that calls for theological appraisal. A consequence is that the missionary endeavour (in the widest sense to include both making men Christians and 'Christianizing' society) requires an impact on society in its structural and functional aspect."

"The inadequate impact of the church as a whole on the gradually emerging new society and the ultimate erosion of the churches, are intimately connected with a theological deficiency that narrowed the concern of the church to 'religion' and precluded the exercise of a prophetic role."

1. Op. cit p. 103.

2. Op. cit. preface.

"The inherited shape and structure of the local church are not adequate to the proper discharge of a missionary task in a highly urbanized and industrialized society."

(f) Another need that is being felt in the churches also has to do with church, ministry and mission. *Ours is a ministry of reconciliation.* The aim of God's plan is the unity and integration of all things in heaven and earth in Jesus Christ. (cf. Ephesians) Yet the impression we give by our divisions in the churches is predominantly one of disunity. How far is this a retarding factor in the Philippines? How far is recovery of unity a condition of real advance in convincing non-Christians and Roman Catholics and Muslims of the power of the Gospel we preach, to reconcile all divisions among men?

"Into what are we inviting the men of all nations—into a new complex of divisions in place of their own - - ?"

3. Let us now try to re-think what bearing the Biblical insights on 'ministry', and the needs of the Church which we have been considering, have for theological education and training for the ministry.

First of all, let us ask:—

What is the conception of the minister we have for the church today, the man to be trained, the man who will come out of the Seminary?

In his own country, Niebuhr reports² "an emerging new concept - - from the wrestling of ministers with their problems." i.e. "The Pastoral Director," rather like an early second century bishop in his parish, concerned with the oversight of a large and varied enterprise of preaching, sacraments, Christian education, pastoral counselling, office and administration (of which Niebuhr³ notes the perverse form in the 'Big Operator'.)

What is the concept suited to the situation here? Is there a wrestling with this problem among ministers that will clarify the emerging picture? What is relevant to Asia and the needs mentioned above?

Given the divine calling, and a man's consecration and conviction, I believe theological education should result in:

1. Op. cit. Newbiggin, p. 54.

2. Op. cit. p. 57, ff.

3. Op. cit. p. 81.

(1) A man who is quite clear about the church and its mission, and clear too about the priorities in the church's life and witness.

(2) A man able to train the laity for their ministry (cf. Eph. 4:7).

(3) A man who has been prepared in mind, attitude and professional training, for mobility in his ministry, for forays and reconnoitring; for new ways in a new day; as opposed to an attitude and training for a maintenance operation where the church is kept going by a series of "revivalist" shots in the arm.

(4) A man who understands from his own commitment and obedience what it means to be led by the Holy Spirit and empowered by Him, as occasion demands—a man therefore who will treat any group of Christians in city or barrios as adults, not as children, and let them grow by responsible obedience to the will of God, and by participation in 'mission'.

(5) A man who knows that he must study, as scientifically as he can, the soil where the Gospel is to be planted, as much as a sugar planter does the soil where he will grow sugar; that is to say, a man who knows that the Gospel is not preached or planted in a vacuum, that the sociological, moral, religious and other factors in the environment are relevant to communicating the Gospel, that he has to know the mind and heart of Roman Catholics, animists, secular humanists, etc., and the social structure of his environment or parish, if he and the church are to present the Gospel as effectively and faithfully as they are able.

(6) A man who feels the pain of the churches' divisions and longs and prays for their healing, that the Gospel of reconciliation may not be hindered by the failure of the gossellers to be reconciled to one another. "On the whole, however, ecumenism has made very little impression on theological curricula or on the training in general."¹ "The Church which makes its theological training 'ecumenical' is challenging itself in its own theology, its own confessions, its own policy, and ultimately, its very being."²

These considerations, I believe, have relevance to theological education and the theological curriculum, though there is no time to develop this in detail. But there is I believe some guidance here as to the kind of minister—or it may be ministers, involving a variety of specializations, that is required.

1. Keith Bridston op. cit. p. 39.

2. Op. cit. p. 44.

In addition, there are other big questions of theological education still being debated around the world—the questions of traditional ‘core’ curricula, and radical ‘specialized’ curricula; the balance between ‘*episteme*’ and ‘*techne*’ or the balance between ‘scientific theological education’ and ‘preparation for the ministry’; or the balance between the ‘academy’ and the ‘ecclesia’. Or again there is the problem of a man’s need to preserve his own soul, as he exposes himself to the academic disciplines, and to come forth from the school as one who has begun the process of thinking for himself, using the tools of his trade, and seeing the Gospel in terms of his own culture and environment, not just in terms of traditional word and thought, and patterns of western theology, (this for him would mean not theology but indoctrination!), still less, as one who comes forth as “a trained apprentice in the skills of a clerical trade.”

These are important for us too. Especially important, I would say, is the question of indigenous Christian thinking—translating the great Christian words into the vernacular; and with this basic Christian thinking, an encounter with the thinking of men in society, and the impulse to communicate the Gospel effectively in words and thoughts and ways that will be understood.

This raises the question of how far theological education should be carried on in English, and how far a strong effort should be made to have adequate theological teaching in the vernaculars. (English must be used too in view of the fact that theological libraries in South East Asia are largely in English!) This is a need I have noticed among the students at Iloilo and Dumaguete, and I imagine it is felt in Union Theological Seminary, Manila, too.

These and other questions raised by the Rotz, McGavran and Cressy surveys will be much in our thinking in the next few days. I suggest that the answers to these questions which will be valid, will be those that measure up to the two basic criteria of New Testament thinking about the *diakonia* or ministry of the church: (1) does it serve, promote, strengthen the ‘edification’ or building up of the church, and (2) does it help the church to fulfil its continuing and inescapable purpose of ‘mission’, a purpose that belongs to the whole body of Christ’s people, and is grounded in the eternal will and purpose of the living God, declared in the holy Gospel of our Lord Jesus Christ.

Teaching the Old Testament in Burma Divinity School

PAUL CLASPER.

The following is a brief description of the teaching of the O.T. in the Burma Divinity School. It is given in the nature of a report of what *is* being done, with no sense that what is now done is adequate. I am most concerned about finding out what others are doing, and discovering better ways of making the O.T. come to life for our students.

Old Testament instruction is given in the first three years of our four year course. First year students take a course in O.T. Introduction. Second year students take a more intensive course on the Prophets. In the third year, students take Biblical Theology, the first half of which is devoted to O.T. Theology.

In the first year O.T. Introduction, the History of Israel is the framework for the course, and the Biblical literature is studied in the light of the events of history. We begin with the land of Canaan prior to the exodus, the exodus, conquest of Canaan, United Kingdom, Divided Kingdom, Exile and Post-exilic times. Gen. 1-11 is treated late in the course. Special emphasis is given to historical backgrounds and no attempt is made to read all of the O.T. Instruction is given in the use of commentaries and other helps. James Smart's *GOD HAS SPOKEN*, and the Abingdon Commentary have been especially useful in this class, and it is planned to use Bernhard Anderson's *UNDERSTANDING THE OLD TESTAMENT*.

In the second year course on the prophets, emphasis is on the message of the prophets in the light of their times. Again we seek to be selective rather than exhaustive. Time is given to exegesis of great passages and to ways of making use of the prophetic writings for Christian preaching purposes. We have frequently used Patterson's *THE GOODLY FELLOWSHIP OF THE PROPHETS*.

In the third year course in O.T. Theology, opportunity is given to deal with questions regarding the Bible which have been raised in earlier studies. The relationship of diversity and unity in the O.T. and in the Bible as a whole is a major theme. In this course we have used among other books Fosdick's GUIDE TO THE UNDERSTANDING OF THE BIBLE and Anderson's REDISCOVERING THE BIBLE.

In Burma certain conditions prevail which make the teaching of O.T. both difficult and exciting. Many of our students come from various hill tribes which do not yet have the O.T. in their own language. This, then, is their first real encounter with the O.T. This means that nothing can be taken for granted and the beginning must be suited to their level of Christian and Biblical understanding. This also means there is a comforting absence of preconceived ideas and a very deep desire to know the O.T.

Also, especially among the Hill peoples, their customs and habits are so similar to those described in the stories of the patriarchs that an illuminating comparison and commentary on these passages is possible from the students' own experience. For instance, customs relating to the bride-price, and order of marriage, as in the Jacob stories, are very common. Many of the young men are wrestling with that very problem while they read these stories. Clan laws and customs play an important part in their lives. They also live in the midst of the worship of nature spirits related to fertility which makes the struggle with Baal worship seem contemporary. Human sacrifice is practiced by Nagas who are the nearest neighbours of our Kachin students. Most of these tribes have folk tales handed down orally which deal with Creation, Fall and Flood.

We are frequently told by the Buddhists in Burma that the God of the Christian Bible is a wrathful, jealous God who allowed and at times commanded the slaughter of others. This is extremely repugnant to Buddhists. Consequently one of the big problems we face in O.T. study is the matter of understanding the O.T. in the light of the revelation in Jesus Christ, and so using the O.T. as not to obscure the Gospel unnecessarily. Also, a wrong use of the O.T. has sometimes encouraged racial pride and fanned the flames of insurrection "in the name of the Lord."

All of this make the teaching of O.T. an exciting business in Burma.

Time in Biblical Faith

CHARLES H. CLARK, Singapore.

In his provocative article, "Recent Trends in Old Testament Interpretation"¹, Dr. Christoph Barth has inaugurated a discussion on the present status and the future directions of Old Testament interpretation within the young churches of South East Asia. I feel certain that Dr. Barth will welcome a sympathetic response from his readers. One may hope that his contribution to the first number of our new journal will indeed represent the opening of a door to creative conversation amongst Old Testament scholars in South East Asia.

For my own part, I am especially impressed with Dr. Barth's insistent question regarding the significance of the Old Testament for our particular time and place in the world. It is, as he has rightly indicated, a question that bears heavily upon the vocations of teaching and preaching alike. Moreover, Dr. Barth is critically correct in his view that, "When looking for the O.T.'s meaning for our time, we must keep in mind its character as witness to God's action in *history*".²

Even a short and relatively superficial acquaintance with modern Asia is enough to convince the observer that a sense of history is burgeoning amongst the peoples of the new nations. One notes the growing awareness that identity for peoples as well as for persons depends upon the memory of particular events in the past together with their promise for the future.

There exists, moreover, an unmistakable atmosphere of urgency in South East Asia that signifies an awakening apprehension of time. There is a laying hold on life *now* that has led commentators on the widespread phenomena of rapid social change to speak of the Asian "revolution". Like Jacob at the Jabbok, the emerging nationalities of South East Asia are wrestling against time as well as with the more tangible adversaries of political reality.

Thus it would seem as we seek to interpret the Old Testament to our students and to our congregations in the context of Asian life today that we ought to recognize the important points of contact afforded by the biblical notions of history and time.³

In the concluding essay of a recent and important symposium, Professor Paul Shubert of Yale has underlined the importance of

Israelitic self-consciousness for the development of the idea of history in the West: "It must be said that Israel through its Sacred Scripture as promulgated by the Jews (the Old Testament as promulgated by the Christians), has proved to be the strongest and most influential single force observable by the historian in shaping the idea of history throughout the two millenia of Western History."⁴

To say that Israel's awareness of history has had a determining influence on western thought is not the same thing as saying that for ancient Israel herself history was of central importance, and yet we know this to have been the case. As Dr. Shubert would remind us, "Israel and early Christianity were above all else in their experience concerned with the ways of God, his rule and his grace, in history".⁵

Nor has this ultimate concern abated through the centuries. Jew and Christian alike have always worshipped and served "the God of our Fathers"—the "God who acts". Never have the Synagogue and the Church abandoned their callings to memorialize His mighty deeds. And always at the heart of the life of Judaism and Christianity have stood the Holy Scriptures, wherein the memory of His acts is cherished, and wherein their meaning within the purposes of God is set forth from faith to faith.

But at no time in the Judeo-Christian continuum has the significance of the historical nature of biblical faith been more relevant than in our own. The world views of twentieth century man have been extremely congenial to a psychology of existence which understands the human situation in historical terms. Despite the dangers of perversion which reside within such a milieu it nevertheless represents a frame of reference in which the spokesman of a biblical faith may really prophecy.⁶ And, indeed, alongside the variety of idolatrous aberrations which have bedevilled modern man in this frame of reference has emerged from our own religious tradition a renewed and explicit awareness of biblical faith as *Heilsgeschichte*.⁷

This fundamental understanding of the Bible as the product and repository of a faith which is historically structured by the recital of God's redemptive activity in the affairs of Israel is an undeniably crucial aspect of the current revival of interest in biblical theology. If, as Dr. Barth suggests, our task as teachers and preachers in South East Asia includes the responsibility of discovering and explicating the relevance of the Old Testament for our context in life, then I must state my own conviction that an increased understanding of *Heilsgeschichte* as it is defined by and as it itself defines the Old

Testament promises both a creative study and a creative application of what we may learn.

It may be that for many of us a thorough acquaintance with contemporary western scholarship in this field of Old Testament studies is still to be achieved. Dr. Barth has already directed our attention to the work of Martin Noth of Bonn⁸ and Gerhard von Rad⁹ of Heidelberg. I would only add the name of their illustrious teacher, Albrecht Alt,¹⁰ many of whose important contributions to the general field of biblical history have been published in a two-volume work entitled *Kleine Schriften zur Geschichte des Volkes Israel*.¹¹

It is largely on the basis of Alt's innovations in methodology that von Rad has been able to isolate the heart of the Old Testament Heilsgeschichte. Through a form-critical analysis (so characteristic of the Alt school) of the Hexateuch, von Rad has discovered Deuteronomy 26: 5-9, Dt. 6: 20-24 and Joshua 24: 2-13 to be the seeds of an expanding expression of faith in the Lord of history.¹² According to von Rad these seeds were planted and nurtured in the cultus of ancient Israel, and each in itself, as a creedal confession, represents the Hexateuch in miniature. Each is a striking witness to the *Heilsglaube* of ancient Israel; each repeats the simple but profoundly significant outline of Israel's redemption by Yahweh: "Into Egypt . . . out of Egypt . . . into this place".

The most profound expression of the *Heilsglaube* in the Old Testament is undoubtedly the legacy of Israel's prophets. Martin Noth has encountered certain archaeological evidence that the institution of Old Testament prophecy has a prehistory which lies outside of Israel in the ancient Near East, but in studying this evidence he has been convinced that the prophets of Israel represent a unique manifestation of the general pattern. Reflecting upon the content of certain Babylonian texts, Noth says, "And yet, even if we assume a historical connection between the messenger of God on the Mari texts and the prophet of the Old Testament, there is a clear difference between the two. This difference lies not in the manner of the occurrence, but in the content of that which is announced as the divine message".¹³

Dagan's messengers in the Mari texts address themselves to cultic and political matters of a limited and ephemeral nature, whereas the prophetic literature of the Old Testament, "deals with guilt and punishment, reality and unreality, present and future of the Israelite people as chosen by God for a special and unique service, the declaration of the great and moving contemporary events in the world as

part of a process which together with the future issue of that process, is willed by God".¹⁴

Noth goes on to say that, "Even where the prophets give practical directions in a concrete situation, they keep this larger connexion in view while making detailed pronouncements ad hoc, they relate the particular situation with which they deal to *the great subject of God's purposeful action in history.*"

It seems apparent, therefore, that our concern with the biblical notion of history will involve us inevitably in the ongoing investigation of Old Testament prophecy.¹⁵

Martin Buber is probably correct when he says, about the development of Israel's faith: "We shall find at every landmark the persons connected with it are designated by the term *nabi*".¹⁶ At least he opens our eyes to the essential nature of the biblical message by identifying it as "The Prophetic Faith". And this leads to a level of thought wherein the question may be asked: Can Old Testament history itself be understood as prophecy?¹⁷

At the stage of study and discussion when history and prophecy are recognized to exist in relationship with each other, the category of time appears as a crucial factor. Here again we can say with confidence that modern commentators in the West have realized the importance of time as a constituent of the biblical understanding of reality. One may point to the valuable contributions of H. Wheeler Robinson in *Inspiration and Revelation in the Old Testament* and Johs. Pedersen in *Israel*, and to the more recent and controversial conclusions of Oscar Cullmann in *Christus und die Zeit* and John Marsh in *The Fulness of Time* as examples of the rather far-ranging character of the discussion so far.¹⁸

Despite the substantial contributions made, or perhaps because of them, I am led to the conclusion that there is a need for greater depth in research and more control of the data to be observed and interpreted with respect to the sense of time in the Old Testament.

H. and H. A. Frankfort have sustained the conclusion that the "time experience" of ancient peoples is "both rich and subtle".¹⁹ Realizing that concepts of time were generally not abstracted from such experience by the Israelites, it seems incumbent upon modern scholarship to achieve a better analysis and understanding of the varieties of that experience in so far as they have contributed to the prophetic Heilsglaube of the Old Testament.

We need a more adequate catalogue, in other words, of the varia-

tions that exist in the relationship between the words of the Old Testament prophets and the events of history as this relationship is qualified, if not determined, by the factor of time. We should pursue a clearer appreciation of the prophet's self-conscious role as a commentator upon, a forecaster of, and a creative agent within the processes of events in Israel's history.

As an example of the haziness that marks our modern understanding of Israelite prophetism one may indicate the reaction and counter-reaction to the traditional view that, in essence, Old Testament prophecy is the forecast of a future happening.²⁰ The familiar juxtaposition of "foretelling or forthtelling" has resulted in a variety of either-or and both-and hypotheses, but if the important question of prediction is to be satisfactorily answered today, a more adequate awareness of Israelite perceptions of time must be concurrently sought.

Moreover, it is to be remarked once again that as a result of comparative studies and Form Criticism modern biblical scholarship has been introduced to the possibility that interpreters of Old Testament prophecy must ultimately deal with a liturgical structure in ancient Israel demonstrative of a dramatic tension between myth, history and eschatology, a tension expected to sustain the well-being of the community from year to year, and thus indicative of a scope of experience with time which is yet subject to investigation.

I do not think that we should be content with the generally approved definition that, "through all the ancient Israelitic interpretations of history runs a consistent and characteristic understanding of time as proceeding in a straight line."²¹ Such a statement may be accurate as far as it goes, and it serves to remind us of the fundamental contrast between Israelitic apprehensions of reality and those of other peoples in the ancient world, but in a way it is limiting to a degree which the Old Testament itself is not. After all, what more can be said after something is compared to a straight line except that it must be something like the shortest distance between two points. To say that the world is round will correct any impressions that it is flat, but it is hardly the last word in reply to the question, "What is the world like?"

At the same time, it should be noted that the contrast between ancient conceptions of time-history as a straight line and time-history as an endless recurrence of directionless cycles is subject to considerable scrutiny. Such a contrast, as indicated in the foregoing paragraph, usually serves to highlight the difference between Israel and

her neighbours, and Greece is often cited as the philosophical home of cyclical time-history theories. Several recent studies on Greek and Hebrew consciousness have done much to correct or modify our conclusions on this matter, however.²²

It has been stressed, for instance, that not *all* Greek consciousness and theories of history rest upon cyclical views of time.²³ Similarly, it has also been pointed out that the cyclical concepts, where they do appear (as in Plato, Aristotle and the Stoics) have the intention, not of denigrating history (as is sometimes suggested by modern commentators) but, on the contrary, of investing it with all the significance that the circle, as a symbol of perfection could imply. It is important to note in this connection that at least one modern authority is arguing that the Old Testament betrays a sense of time that might best be described as rhythmic in contradistinction to the simplicity of straight line or rectilinear characterization.²⁴

John Marsh of Nottingham has attacked the straight line theory as described by Professor Cullmann. The former claims that, "the Bible would have us see the end of history as occurring in its course, and as taking us back to its very beginning".²⁵ Thus, in Marsh's understanding of the Bible, time is not the "upward sloping line" that Cullmann and others see, any more than it is a circle. As a matter of fact, Marsh thinks that our modern chronological frames of reference are more of a hindrance than a help to us in our search for the definition of a biblical view of time. They result, he maintains, in such misunderstandings as those inherent in Cullmann's rectilinear theory. Marsh claims, for example, that there is no word for "time" as chronological in the Old Testament. The characteristic *'eth* is lacking in chronological meaning as such, and is to be seen as a witness to the typically "realistic" biblical understanding of time.

Dr. Millar Burrows, however, in his sharp attack on Marsh's position finds just the opposite to be the case. He claims that: "Their (the men of the Old Testament) idea of time was far too 'realistic' not to be 'chronological'. To speak of 'chronological time' as though there were any such thing as time which is not chronological, seems to me only an unfortunate misuse of words".²⁶

When speaking of Old Testament time consciousness as being "realistic" we enter a stage of discussion which gains much from the psychological-sociological approach, long associated with the work of Pedersen, and characteristic also of the studies of H. W. Robinson and Aubrey Johnson. We can hardly pay too much attention to the

former's discovery of "solidity" in the Israelitic conception of the universe, a solidity in which time is recognized to be essentially substance-filled. Pedersen sees that this sense of solidity did not lead the Israelite into a conception of history as a straight line, but rather into a sense of wholeness — a concentration, as it were, of the *doroth* (generations) of man into 'olam (eternity).

To the British scholars we are indebted for a revealing series of reports on Israel's religious life which have greatly enhanced our impression that within the Old Testament the events of past, present and future are intimately related to one another through the office of "the Word" of God as mediated through His human instruments.

My own belief is that Old Testament scholarship stands at the threshold of a breakthrough on the important question of time as it bears directly upon the prophetic faith of Israel. I hope that we in South East Asia will not only be aware of it when it comes, but may also be prepared for its implications. Perhaps we may even have the satisfaction of making a contribution to its realization.

1. SEAJT 1/1 July, 1959 pp. 18 ff.

2. *Ibid.* p.25.

3. I do not mean to suggest by inserting the copula between "history" and "time" that we may easily disassociate them as entities. An adequate definition of history can hardly be made apart from an allusion to attributes of time. And time insofar as it is defined quite apart from human experience carries us into a realm of meta-physics where ontology may becloud a matter that is basically existential for ourselves and those to whom we minister.

4. Paul Shubert, "The Twentieth-Century West and the Ancient Near East," *The Idea of History in the Ancient Near East*, Yale Univ. Press, 1955, New Haven, p.342.

5. *Ibid.* p.322.

6. It seems to me that such powerful but demonic movements as Marxism, Fascism and Nationalism have thrived in a milieu where history is taken seriously.

7. To few if any of my readers this word will come unheralded. I do, however, suggest the reading of Will Herberg's article entitled "Biblical Faith as Heilsgeschichte" in *THE CHRISTIAN SCHOLAR*, XXXIX (March, 1956), p.25 ff; where amongst other things he says, "Once we come to understand our existence in terms of history, and to analyze the human situation in historical terms, we begin to grasp what it means to think of faith as *Heilsgeschichte*.....But this means that redemptive history is not merely a recital that we hear and understand. It is also a demand upon us, for out of it comes the voice of God.....Redemptive history, to be truly redemptive, must be existential, appropriated in inwardness in personal existence as a demand and a responsibility. This is the meaning of biblical faith as *Heilsgeschichte*."

8. See now in English *The History of Israel*, Translated from the 2nd ed. of *Geschichte Israels* by S. Godman, A. & C. Black, London, 1958.
9. Besides the works listed below (note 12) see also now his *Theologie*, vol. I, and an important article, "Das theologische Problem des alttestamentlichen Schöpfungsglaubens" in *Werden Und Wesen Des Alten Testaments*, ed. J. Hempel, 1936.
10. See *Early Israel in Recent History Writing*, John Bright, Studies in Biblical Theology, #19, SCM Press; for a presentation of Alt's and Noth's methodology.
11. München, C. H. Beck, 1953 Vol. I & II.
12. *Das formgeschichtliche Problem des Hexateuchs*, Stuttgart, W. Kohlhammer, 1938; also *Das erste Buch Mose*, Göttingen, Vandenhoeck & Ruprecht, 1958. For a critique of von Rad's views see *Einleitung in das Alte Testament*, A. Weiser, Göttingen, Vandenhoeck & Ruprecht, 1949, pp. 66-79. See also G. E. Wright's "The Faith of Israel" in *The Interpreter's Bible* Vol. 1; *God Who Acts*, Studies in Biblical Theology #8, SCM Press 1952; *The Biblical Doctrine of Man in Society*, SCM Press, 1954, p.74ff. See also B. W. Anderson's *Understanding the Old Testament*, Prentice-Hall, New Jersey, 1957, p.160ff. See also B. Davie Napier's *From Faith to Faith*, Harper, 1955.
13. "Geschichte und Gotteswort im Alten Testament" BONNER AKADEMISCHE REDEN, as also rendered in "History and the Word of God in the Old Testament". BULLETIN OF JOHN RYLANDS LIBRARY Vol. 32 #2, (March, 1950), p.200.
14. *Ibid.* p.201.
15. See "The Prophetic Literature," O. Eissfeldt in *The Old Testament and Modern Study*, ed. H. H. Rowley, Oxford Univ. Press, 1951.
16. *The Prophetic Faith*, Martin Buber, transl. by C. Witton-Davies, MacMillan, 1949.
17. See "Prophecy and Fulfilment", R. Bultmann, *Essays Philosophical and Theological*, MacMillan, 1955, New York, p.182ff.
18. I ought also to mention Orelli's classic *Die hebräischen Synonyma der Zeit und Ewigkeit*, 1871, as a foundation for the philological aspect of our study of time in the O.T.; also the more recent *Studien zum Zeitverständnis des Alten Testaments* by V. Vollborn, Vandenhoeck & Ruprecht-Göttingen, 1951; and *Essai sur la Pensée hébraïque*, Les Editions du Cerf, Paris, 1953 by C. Tresmontant.
19. *The Intellectual Adventure of Ancient Man*, H. and H. A. Frankfort et al., Univ. of Chicago Press, 1946/ published in Pelican Books as *Before Philosophy*, 1949, p.32.
20. See *Studies in Old Testament Prophecy*, ed. by H. H. Rowley, Scribner's, New York, 1950 for pertinent articles.
21. M. Burrows in "Ancient Israel", *The Idea Of History In the Ancient Near East*, see note 4, p.127.
22. For example B. A. van Groningen, *In the Grip of the Past: Essay on an Aspect of Greek Thought*, Leiden, 1953, and J. F. Callahan, *Four Views of Time in Ancient Philosophy*, Cambridge, 1948.
23. See P. Shubert, *op. cit.*
24. T. Boman, *Das hebräische Denken in Vergleich mit dem Griechischen*, Göttingen, 1952.
25. J. Marsh, *The Fulness of Time*, Harpers, 1952. See Appendix.
26. M. Burrows, "Thy Kingdom Come", *JBL*, Vol. LXXIV, (Part 1, 1955), p.4, n.3.

Relevant Theology

Some reflections on the aims and work of a Study Centre,

R. P. KRAMERS, Hong Kong.

Every article must have a title. Since I have been asked by the Editor to write something about the aims and work of the Christian Study Centre on Chinese Religion, Hong Kong, I have thought fit to place my remarks under this ambitious heading. For, if there is any aim in the experimental work of a Study Centre, it is to help the Church address its message to its own surroundings. "Relevant theology" should be an unnecessary combination, for all true theology is relevant to living situations. Unfortunately, however, a general feeling among Christians as well as non-Christians that theology tends to become too much of an esoteric discipline seems to necessitate this combination of theology and relevance. If this is true in the West, where twentieth century Christians seem to get lost in the maze of doctrinal history belonging to other ages, how much more will it be the case in the East, where Christians feel that they are often equipped with ready-made Western arguments to meet the challenge of totally different traditions?

Now there is and will remain much that seems esoteric in theology, simply because its first task is to witness to a totally a different order of things. "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him, God has revealed to us through the Spirit." And thus, the Christian will, first of all, be immersed in this other world, drinking in the testimony of the scriptures whose meaning is revealed to him through Christ. Thus it is that the great categories of sin and salvation, of judgment and grace, of spirit and flesh, take on new meaning, and to describe and delineate this meaning can easily become a lifetime job for the theologian as a Biblical scholar.

But all this subtracts nothing from the principal task of theology, to help in the Church's witness to the world. Truth has no meaning if it has no contact with human life. And this contact should be most visible in the life of the Church in the world. In a way, this contact between Church and world is taking place every day in innumerable individual cases. But the question is: in what way does it take place? There can be violent encounter, there can also

be peaceful coexistence, with a whole scale of intermediate situations. Are Christians always aware of the challenge of the world to their faith and of their faith to the world? Where do they stand between keeping themselves pure in splendid isolation and dissolving their faith in synthesis and syncretism?

Listening. These are only some elementary questions that arises in the quest for a relevant theology. What is necessary in this quest is, above all, listening. Listening to the world around us, listening to outside reactions to the Church, but far more important: listening to those who try to meet the problems of this day by drawing upon the resources of their own faith, conviction or traditional ethic. Listening with an open mind, and trying to discern ultimately what God is saying to us through these voices.

This is the most important task of a Study Centre as I see it. The idea of a Study Centre, where a true meeting could take place between Christianity and other religious and thought currents, came from the World Council of Churches and the International Missionary Council. It originated from a fresh awareness of the missionary, i.e. the witnessing task of the Church. The fundamental thought of helping to bring about a more genuine encounter between the Church and the world is, of course, nothing new. Countless missionaries have contributed to this encounter, if only because their position as foreigners necessitated this. Quite a few names of missionaries could be mentioned who were great pioneer scholars in the fields of e.g. Chinese, Indian and Japanese culture, religion and philosophy. The point is that in setting up study centres the Church is not developing a new "technique" in approaching the non-Christian world, but that it is only trying to provide places where this elementary attitude of listening to one's fellowmen may be fostered and supplemented by sound knowledge. Contact with the surrounding world does not depend on "techniques", but on the spiritual awareness of the Church and its members. If "technique" comes in anywhere, it is that of making use of the results of scholarly research and subjecting oneself to the discipline of honest intellectual enquiry.

Chinese Religion. One of the Study Centres thus established is the Christian Study Centre on Chinese Religion. It is, like other study centres, an experiment without a blueprint. A beginning has been made with the collection and digestion of relevant present-day materials concerning the Chinese social, cultural and religious situation, and some of our findings have appeared in our *Quarterly Notes*, a mimeographed quarterly bulletin, and in an

occasional Chinese magazine, named *Ching Feng*. Both publications are sent around free of charge to Christians and non-Christians all over the world, but especially in the area of our concern: Taiwan and Southeast Asia. A working library, combining Christian theology with Chinese and Buddhist studies, is in process of formation. Reports of occasional meetings and consultations have appeared in our publications. It has moreover been our policy to offer lectures and courses in already existing institutions, rather than to set up courses of our own. In this way, contact with the society in which we work can be better established. We have also recently prepared a small number of guest rooms for persons who wish to make use of our study facilities.

This brings us to the place which has so generously offered room for the activities of our Study Centre. Tao Fong Shan, the "Mountain of the Spirit of the Word", is already known to many. It was built in the early thirties by the founder of the Christian Mission to Buddhists, Dr. Karl Ludvig Reichelt. Thousands of Buddhist and other pilgrims have passed through this place and enjoyed its hospitality. Dr. Reichelt's work will always stand out as an original attempt at making the Christian message relevant to Buddhists especially, and to persons with a Chinese spiritual background in general. With his great gift for friendship and sympathetic understanding, he penetrated into the Chinese Buddhist world in genuine appreciation, and always remaining what he was: a Christian missionary. Many criticisms have been levelled at his work, from the accusation of concocting a Buddhist-Christian synthesis to the accusation of using Buddhist terminology and symbolism as a bait for unsuspecting monks. But no one who has met him could ever accuse him of insincerity.

Owing to the political changes in China, the work of receiving Buddhist monks has now come to a stop, but Tao Fong Shan is still there to remind us of its founder's vision: that of solidarity with and sympathetic approach to a culture in which the Church witnesses to the Gospel. And this is precisely the task of our Study Centre which hopes to continue that elementary work in its own way. The task is immense, for it was felt at the outset that all religious phenomena among the Chinese would have to be included in our enquiry, and that moreover the term "religion" would have to be widened to include an ethical system such as Confucianism which to this day dominates the daily attitudes and behaviour of many Chinese. And above all, no Study Centre would be relevant to the present day without entering upon the problems brought about by the disintegration of old traditions under the impact of modern "Western

life, and upon the need for preserving one's cultural identity in the face of this challenge.

The Future. In giving the above scanty indications, I hope to have given the reader some idea of the work and aim of our Study Centre. If any one wishes to become further acquainted with the work, please write to us in Tao Fong Shan, Shatin, N.T., Hong Kong. Frankly speaking, we do not know what the outcome of our quest will be. There have been a number of interesting reactions to our work, and our contacts with the Church as well as with the non-Christian world are gradually increasing. Some reactions show that we have already been of some service to Church leaders, and this makes us confident that more and more people may be stimulated towards thinking through some of the problems touched on by our materials. For, rather than being there for handing out blueprints of a "relevant theology", we would like to ask questions the answers to which should be given by Chinese Christians in their life among their fellow Chinese. Our study work is an affair of the whole Church. We are not so much an established institution as a meeting place for enquiring minds.

It is obvious that this work should bring us into particularly close contact with centres of Christian learning and especially Theological Colleges, since it is there, more than anywhere else, that the spirit of enquiry should be stimulated in future Church leaders. "Study", certainly in these parts, is so often conceived of as learning one's lessons and accepting the teacher's words without demur, until the final examinations have been passed. Once I told a Chinese Christian leader in Indonesia that I came there for study. He asked me in genuine astonishment: "But you have your degree, what do you still wish to study for?" But the study which I had in mind was an attitude rather than an achievement. Study in this sense, the fostering of a wish for spiritual discernment, a training in awareness, is an indispensable part of the entire programme of theological training.

Professor Fung Yu-lan ends his *Short History of Chinese Philosophy* with the story of a Zen teacher who, whenever he was asked to explain the Buddhist Way, would "remain silent, but would display his thumb. Noticing this, his boy attendant began to imitate him. One day the teacher saw him in this act, and chopped off the boy's thumb. The boy ran away crying. The teacher called him to come back, and just as the boy turned his head, the teacher again stuck out his own thumb. Thereupon the boy received Sudden Enlightenment." Musing on this story with its many implications, I would not care to contemplate how many of us Christians would go round with chopped off thumbs. Through our Study Centre work we would like to help in preserving some.

Theological Education in Indonesia

[from the Report of the Conference on Theological Education in Djakarta,
March 23rd—26th, 1959].

TINA FRANSZ, Djakarta.

From March 23rd—26th, 1959 a Conference on Theological Education in Indonesia was held at the Theological School in Djakarta. This was the second conference of this kind. The first one took place seven years ago.

The main topics of discussion were: The structure of a theological school, the problem of self-support in the realm of theological education, and evaluation of the diplomas of theological schools in church and society.

The conference was attended by thirty delegates, representing the Theological Schools in Java (Djakarta, Jogjakarta, Malang); Sumatra (Pematang Siantar); Borneo (Bandjarmasin) and Celebes (Makasar).

Word was received from the School in Ambon that they were not able to send a representative. Also present were representatives of the Commission on Theological Education of the National Council of Churches, the Executive Committees of the N.C.C., its Commission on Missions, and the Coordinating body of the Christian Universities.

The first day was spent in hearing short surveys of the different schools.

Indonesia has two Theological Schools of university level, namely in Djakarta and Pematang Siantar (6 years primary school, 6 years high school, 5 years theological school).

There are five schools of a lower level (6 years primary, 3 years junior high, while the years at the theological school vary from three to six years). These schools are in Jogjakarta, Malang, Pematang Siantar, Bandjarmasin and Makassar.

It must be said here that the conference was sponsored by the Commission on Theological Education of the National Council of

Churches, so that it was only dealing with those Theological Schools which are sponsored by member-churches. This report therefore also deals only with those theological schools. There are one or two schools outside this group which are not mentioned.

Of the schools connected with the N.C.C., only two schools are serving one church, namely the school in Bandjarmasin, serving the Geredja Kalimantan Evangelis (the Evangelical Church of Borneo), and the school in Ambon, serving the Geredja Protestant Maluku (the Protestant Church of the Moluccas).

The Theological School in Djakarta serves all churches in Indonesia. The Jogja Theological School serves at least two churches, namely the Javanese Church of Central Java and the Chinese Church of Central Java. Occasionally it has also taken students from other churches. The school in Malang, while originally a school of the East Javanese Church, is now sponsored by three churches and takes students from even more churches.

Pematang Siantar, while sponsored by the Batak Church, serves not only the Batak Church, but also the Church on the island of Nias, and the Methodist Church.

Makassar serves all the churches of Eastern Indonesia and occasionally takes students from some other parts of Indonesia. It is sponsored by the regional Council of Churches in East Indonesia.

There were two introductory lectures on the subject of the building up and maintenance of a theological school, one by Dr. Th. Müller Krüger and the other by the Rev. F. Cooley, both professors at the Theological School in Djakarta.

Dr. Müller Krüger stated that the building up and maintenance of a theological school depended on the place given to theology in the life of the church. When theology is looked at as something secondary, we cannot hope that the church will give full attention and support to theological education. What should be the place of theology in the life of the church? Dr. Müller Krüger answered this question by saying: *"Who wants the church, must also want theology"*.

Theology is essential for the church, it is not a decoration which can be omitted. It cannot be denied that this conviction does not yet live in our churches in Indonesia. The rôle of theology in the life of the church (e.g. at synod meetings) is very small. One reason for this lack of understanding of the function of theology, is a misunderstanding about theology itself. Dr. Müller Krüger recalled a discussion he attended in 1930 in the Netherlands. A well known

theologian expressed his opinion as follows: "We in the West will study theology and you in Indonesia will use it". How fortunate that the apostle Paul did not urge the Corinthians to take over the theology of the congregations in Jerusalem or Antioch!

On the contrary, St. Paul was of the opinion that they themselves possessed "the ability to distinguish between spirits" (1 Cor. 12, 10). They themselves might and must study theology.

Theology can only exist "in loco" and as a theology of the time in which we live.

Having come to this point, Dr. Müller Krüger stated that in Indonesia a great part of theological education was given according to Western tradition. A theology "in loco" has not yet developed in Indonesia. In his book "The religions and the Christian Faith", Kraemer compares theology in Asia with a pot-plant which is foreign to Asia.

Theological education in Indonesia must centre around the situation of the church in Indonesia at this time.

As to the place of theological education in the whole of the church, Dr. Müller Krüger believed that theological education belonged to the ministry of the church. It was a very special ministry, nevertheless it should be placed in line with all the other ministries. It was special, because whereas the other ministries (charity, social, economic, schools) worked directly with the congregations, theological education was in contact with the synod. A pastor was first of all responsible to the congregation, but a theological professor was responsible to the whole church.

(To be continued)

[The rest of this article, translated from the Indonesian Report by Miss Frantz, will be given in our next issue, and will deal with the Rev. Frank Cooley's address on 'The relation between theory and practice in theological education'. Ed.]

Christ, the Light of the World and our Unity, Witness and Service

An Asian Perspective

I. Critical Survey of the Present Situation in Asia.

The Christian Church in Asia today exists in the midst of unprecedented social ferment. It cannot, even if it tried, extricate itself from the crises and upheavals of this age.

1. The New Age in Asia.

From the standpoint of political history the Church exists at the juncture of two eras. The previous period, characterised by both Western and Eastern imperialisms and colonialism is either definitely over or in process of radical change. A new Asia is in the making. This is characterised by the emergence of new self-governing nations with powerful nationalistic aspirations, the revival of ancient religions and a new appreciation of indigenous cultures. Western power blocks have created new situations affecting all of Asian life. Ideological struggles of the West reverberate simultaneously in Asian communities. Along with the renewal of ancient religions, there exists at the same time a new openness to western technology and certain forms of Western aid. The achievement of independence has been accompanied by new relationships with western powers as these in turn seek to win the confidence of Asian peoples.

From the standpoint of Church history also the Church is at a juncture of two eras. The period frequently referred to as that of "The Modern Missionary Movement" is at an end, or about to come to an end. A new era has already begun. The previous period was characterised by the missionary activity of Western churches in Asia, largely through their own denominational channels. The result of this missionary activity is seen in the existence of the so-called younger churches and in the rise of a new ecumenical consciousness in the Church.

Since the Church is in one sense the product of the activity of western missions, it is inextricably involved in the various cross currents of the present situation. This means that the Church in Asia dare not be complacent about the social and political context of its life and work. Faithfulness to the Lord of the Church requires a critical appreciation of the present situation and a prophetic discerning of the times if her witness for Christ as the Light of the World is to be meaningful and relevant.

2. The Church in Asia.

The Church in Asia must take full cognizance of certain important factors.

- (a) There is, for instance, the strong sense of *nationalism* which exists today. This is understandable since the new nations which have come into being have struggled for their independence and freedom which had for long been denied them. Nationalism, then from this angle, is a healthy sign. We rejoice to note that, in the past, Christians, both national and western, have been among the staunchest advocates of the freedom and independence achieved today. We have every reason to believe that they will continue to be so now that a new day has dawned. Christians must be good citizens, rejoicing in the rebirth of their country, participating in its legitimate aspirations and taking responsibility for its welfare.

But as Christians we are aware of the grave dangers inherent in extreme forms of idolized nationalism, both for our own nations and for the whole world, since all nations are inseparably bound together today. We can never forget the effects of idolized nationalisms as seen in the two recent world wars. We must be ever aware of the dangers inherent in the conscious or unconscious attitude of "My Country, Right or Wrong." Above all we are realising through Christ that oneness with all men which transcends the divisions of nationalism.

- (b) The *resurgence of indigenous non-Christian religions* is intimately related to the rise of nationalism. These are ancient faiths. They claim to be indigenous, not foreign, expressions of Asian peoples. They claim, in many cases, to be the light of the world, to be the means of achieving peace in a world torn by wars which have been caused by so-called Christian countries. It must be recognised that

the real encounter between the Christian message and these ways of life has hardly yet begun. The present period calls for a more serious recognition of the nature and claims of these non-Christian faiths on the part of Christian people. This recognition may lead to a genuine encounter which might become one of the most influential aspects of the present East-West encounter, and perhaps open up a whole new era in the history of the Christian Church. But the Church must now make a serious decision. It must decide whether in the new era it will live in comparative isolation from the non-Christian faiths, or if a genuine encounter is to take place. If an encounter does take place it will not be between the West and the East. It will be between Asian Christians and Asian non-Christians who are all loyal citizens. This may well be a time of deeper learning and heart-searching for Christians, as well as an opportunity for Christian witness. It may involve facing up to the danger of syncretism if the Church really seeks to set its Gospel in the midst of Asian life and religion.

- (c) The total picture of revolution going on in Asia today is characterised by *rapid change* in social, political, religious and economic life. Sometimes these changes are silent, sometimes violent. For some, they are not taking place fast enough. The allegiance of Asian people is being sought by all sorts of ideologies. In the face of these crises the Church must be alert and sensitive. Obedience to God and the crisis of the times demands an alert awareness of the present situation and the courage to act responsibly. One thing is certain: there is no possibility of returning to a previous stage of history. The only road is the road ahead. For the Church, the sole criterion must be the light that shines from Jesus Christ on this way ahead, and on all its problems, whether in relation to the 'secular' realm, or to self-examination or the integrity of its inner life.

3. The Church's Self-Examination.

The presence of the Christ Church in Asia is a fact to be recognised with deep gratitude to God. It is also the greatest tribute to those dedicated servants of Christ who, having heard the call of their Lord, obeyed and went to "the ends of the earth," bearing the light of Christ to the peoples of different languages and cultures. They were motivated by the faith that, "Jesus Christ is the Light

of the World." They lived and worked among our peoples and loved them as their own.

At this particular stage of history sometimes the pronouncements of the the younger churches appear to be critical of the old. Nevertheless, Christians in Asia appreciate the modern missionary movement as one of the glorious chapters in the history of the Church, and the most powerful movement of the past two centuries. The coming into being of young and vigorous churches in almost every land in Asia is in itself the indisputable tribute to those who have laboured throughout difficult years, against great odds and many discouragements. Their labours are most appreciated by those who owe to them their knowledge of Jesus Christ.

Nevertheless, Christians in Asia, precisely because of their appreciation of their heritage, must not be sentimental or complacent about it, making too much of inherited traditions, or imagining that they possess God's final word as to how the Gospel should be expressed and obeyed in the world. The western missionary pioneers would have been the first to confess that they were not the Light, but come only to bear witness to the Light. They would have been the first to assure us, in the words of the missionary Apostle Paul that "we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God and not from ourselves."

The Church in Asia today might well be compared with the youthful David struggling with the well intended gift of Saul's armour. The Asian Church is beginning to realise it must fight its own battles in its own way, and it is saying of much of its western inheritance, "I cannot do battle with these; for I am not used to them." (I Sam. 17 38/9) This explains much of the uneasiness over irrelevant denominational procedures and policies, the deep desire for unity, the desire to explore a more ecumenical mission, and the rise of the East Asia Christian Conference. This is a time, then, in which the Church in Asia is assaying a new understanding of its life in Christ and in the world, and groping after new patterns of life that will equip it better for its tasks. The willingness of the Asian Church to carry out this re-assessment, to find new ways, and to assume new responsibilities, is one of the sure evidences of the work of the Holy Spirit, leading His people to obedience to His call and enabling them to face the tasks of the present, with trust and hope in Him.

Since Christ is the Light, all of our life, including our membership in His body, the Church, stands judged by His Light. Though His light has shined on us, to give us the knowledge of the glory of

God, that Light stands over against us and reveals the darkness that is in us. Today, if the Church in Asia is to be loyal and faithful to her task in the new situation, it must face with humility the judgment of this Light, and accept its verdict as the starting point of a new obedience.

The Christian Church in Asia today is a small minority. Christians in some countries number about 3% of the population. (Burma, Malaya). In Indonesia, they number 4%, and in Pakistan 1%. In Thailand and Japan less than this. Asian Christians do not believe it is God's will that the Church remain such a small minority.

But one of the chief concerns is not with the size of the minority but with the uncomfortable fact that it is always a *divided* minority. Divisive walls separate Christians from one another and obscure the real unity which there is in Christ. These 'walls' have denominational or theological foundations, often imported ready-made from the West, but sometimes of an indigenous nature also. While we preach that "Christ is the Light of the World", we give the impression to the world that our differences and our walls of separation are of more importance than our unity. Even if the Church were a small minority, its witness would be powerful if the world could say, "See how these Christians love one another." Christians in Asia are becoming increasingly conscious of the disastrous effects of the transference of the divisive walls of western denominationalism, "fundamentalism", "liberalism", etc., to the young churches in Asia. The most sensitive feel, for example, that the day of denominationalism as such, is past, and the sooner this fact is realised and taken into account in the policies of Western co-operating missions the better it will be. Asian Christians have a deep desire to see answered the prayer of our Lord that "they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me." (John 17: 21) They are dubious in many cases as to whether a 'spiritual unity', falling short of a visible expression of that real unity in Christ, is adequate to witness to what that unity means in terms of a new community.

The present era in the life of the Church has sometimes been called that of "Ecumenical Mission." This term may not be altogether clear since the characteristics of the emerging era are not yet clearly visible. But the term does indicate a desire to transcend the age of denomination-centred 'mission' thinking. It envisages the whole task of MISSION that belongs to the whole church in the World, as it faces the challenge of the new day in unity with Christ

and with each other. Efforts to implement this strong desire can be seen in activities of National Councils of Churches, the formation of the E.A.C.C. and the missionary outreach into new areas of the younger churches, often as co-operative ventures.

Further, the Christian Church in Asia is in many areas being influenced by a "third-generation mentality." This is inevitable since the Church is now over 100 years old in many places. This is not a term of abuse, but it *may* be a description of a dangerous condition. On the positive side, it means that the Church has put down its roots and can no longer be considered a foreign body, or a society of the westernised and the uprooted. The Gospel has taken root in the new soil. With the third generation there has also come an appreciation of aspects of the Christian life and witness which no first generation Christian could, in the very nature of the case, possess. First generation Christians, in the enthusiasm of their new found faith, frequently cut themselves off quickly and drastically from their cultural heritage. They appropriated the western vessel as readily as the Gospel treasure. The third-generation Christian often has a deeper appreciation of the relationship between Christ the Light of the World and the culture in which he has been nourished. The third-generation Christian brings his own contribution to an understanding of Jesus Christ as the Light of the World.

Nevertheless, it is also to be observed that a third-generation Church faces special perils in the temptation to a routine, traditional acceptance of the Christian heritage with little of the conviction and passion of the first generation. Third-generation Christianity may mean third-hand discipleship. Membership in a Christian community becomes an accident of one's birth. The community may then be respected as one of the many religious communities of Asia. "Peaceful co-existence" may be accepted as the best and only possible relationship in a predominantly non-Christian society. The result may be a deadening of the sense of mission in the Church. Pastoral care takes precedence over evangelical outreach.

The times, then, call for a thorough renewal of the life of the third-generation churches. There can be no going back to imitate the mentality of the first generation. But a deeper understanding of the Gospel and of the totality of Christian obedience in terms of the culture in which one lives, accompanied by a fresh personal commitment to Christ, are necessary for the Church at this time.

Related to this is the tendency of churches to find a particular place in society and settle down comfortably in that location, a tendency

which can be seen by looking at the economic and social position of the church. For instance, in many areas the "third generation" mentality is more and more associated with a distinctively "middle class" mentality, with an emphasis on security and a tendency to maintain the 'status quo' in society. This, while understandable and not evil in itself, tends to separate the Church both from the intelligentsia and from the lower-income working class, and in the present social revolution, to ally it with the forces of 'reaction' and 'status quo'.

With the exception of Japan, where the Christian movement made its first impression among the intellectuals, most of the Asian Church membership has been drawn originally from lower-income peoples, or from 'depressed classes' or from hill peoples who were remote from the dominant culture in the land. Christians have, however, from the first, been eager for education. The result is that by the third generation the Christian community has moved "up" a considerable distance in terms of money, social position and education. Complacency becomes one of its special perils. It becomes difficult to identify oneself with those in the position which one has only recently left behind. Nor are the new middle classes often able to penetrate the intellectual class. In a society where social stratification is quickly fixed, the Church in many areas is finding itself fixed in the middle class position. This has inevitable repercussions on its life and witness.

4. Signs of Encouragement.

In viewing the Christian Church in Asia at the present time there are many evidences of the work of the Spirit of God which give grounds for encouragement. Among these are the following:—

- (1) There is a deepening desire to be obedient to the call of God in this new stage of the Church's life. The younger churches have assumed large responsibilities, in many cases in areas of work which they did not originate and in which their experience has been limited. They are concerned for a more indigenous expression of the Christian faith and an increasing reliance upon the leadership of the Holy Spirit. While they do not want to be independent of other Christians, there is a strong desire to stand on their own feet and contribute, rather than be wholly the recipients of others' help.
- (2) The desire for unity is strong among Asian Christians. In fact, it would appear that it has been the younger churches that have been largely responsible for placing the

issues of Church unity before the whole church, in East and West. There is a growing conviction that we cannot be faithful to our high calling in Jesus Christ, the Light of the World, while we remain divided among ourselves.

- (3) There has been a remarkable increase in the sending of missionaries from the young churches to the "regions beyond" their own borders. This can be seen in the sending of missionaries from Japan, the Philippines, Korea, India, Burma and other countries to various parts of the world. It is a characteristic of these missions in many cases that they are not denominational, but inter-denominational in character.
- (4) In many areas there are unprecedented opportunities for Christian evangelism and witness. This needs to be remembered since this is also a time when some doors which were formerly open are now closed. Among those countries which include areas that in a special sense appear to be responsive to the Gospel are Korea, Formosa, Sarawak, Pakistan and the Philippines. In addition, chaplaincies to the nation's forces offer new opportunities to the churches in Korea, Indonesia and the Philippines.
- (5) The growth and strengthening of theological education in every country is one of the most encouraging signs of the times. Indications of this can be seen in the increase of the number of such schools, the formation of the Association of Theological Schools in S.E. Asia, the strengthening of faculties in every land, and the place these schools are coming to occupy in the life of the churches.
- (6) The vision and vigour of youth work is a most encouraging sign. Ecumenical work camps have helped youth to know the problems of the churches in Asian countries other than their own and have encouraged them to be concerned about the great issues facing the Church. The willingness of youth to assume responsibility gives hope for the days ahead.
- (7) The rise of institutes for the study of non-Christian life and culture by Christian groups, such as can be found in India, Burma and Hongkong gives promise of a Christian community which will be better informed and more alert to the world in which it lives. Though these experiments are in their early stages, they might well become some of the most significant movements in the Church at this time.

- (8) Christians in many areas are recognised as a very "service-conscious" community. This becomes an increasingly valuable asset in countries where there are new welfare states, especially in countries which have a long tradition of individualistic, ascetic religious life. Christians are in a position, due to their past training and experience, to become assets to the new nations in their social service. The days of Christian 'service-institutions' such as hospitals, schools, etc. are numbered in some cases, though continuing in others, but the penetration of secular society and its institutions by committed Christians is a strategy that could well be adopted more widely by the Churches.

II. Tasks and Problems.

Following this brief analysis of the present situation of the Church in Asia, certain tasks and problems can be discerned. Some of these may be indicated under the headings of unity, witness and service, and the importance of what follows is in the questions raised, and not in solutions offered.

1. Unity.

The strong desire for unity on the part of the Church in Asia has already been indicated, and it should be said that in Asia this is a more serious and urgent issue than in the West. For one thing, old divisive patterns of tribe, race, language, etc. are still powerful in Asia. For another, there is deep conviction that the Church is one in Christ. But the question before the Church concerns the nature of the unity which we have in Christ, and the ways in which this unity can be expressed. There is some reason to feel that after some remarkable gains, we have reached a stalemate in this matter. Questions raised are these: Is the present development of National Christian Councils a real advance or an obstacle to further progress? Do they serve as a substitute for a real facing up to the issues of disunity in the Churches through which churches can give lip-service to the cause of unity, with such ventures in co-operation as are not too costly, while they continue as before in all that really matters, to plough a lone denominational furrow? When we say, "Conversations are taking place," does this talking sometimes become a substitute for more costly action which can be deferred as long as talks continue? While certain schemes for Church union have been relatively successful, how far do they represent a possible solution for other areas with different problems?

Likewise, comity agreements, still valid and valuable for indigenous churches in some areas are entirely inadequate in others, and often hide the real issues. Has comity become obsolete in an age of 'ecumenical mission'? How can the values of comity arrangements be conserved in a day in which many of the effects of comity are in conflict with the church's witness to unity in Christ?

The younger churches, while anxious to face their own problems in their own way, and to be related to sister churches in Asia, have no wish to give up their fellowship and partnership with churches in the West, especially where bonds of 'mission' have been forged in the last 150 years. But mission boards and 'partner' churches in the West must be careful to see that this relationship is not conditioned by finance, or to promote world denominational aims which may affect the true indigenous freedom of the younger churches, their stewardship, and their desire for unity with fellow Christians from other denominational traditions.

The W.C.C. and E.A.C.C. offer hopeful, new, healthy, self-respecting relationships among the churches of East and West, and this explains the enthusiasm of many younger churchmen for these organisations.

The discussion so far has centred on unity/disunity as affected by denominational divisions and allegiances but there is also a growing apprehension in many quarters concerning the widening gulf among different groups of Christians in Asian churches, based on so-called "theological" differences. While all groups give central importance to the place of the Bible, its interpretation and use produce disastrous divisions. For Biblicists and Literalists the Ecumenical Movement is associated with some disregard for the authority of the Scriptures. The contrast 'evangelical v. ecumenical' is also sometimes made. What is the responsibility of ecumenical groups and churches in this situation? Are there signs of penitence for our share in this? How can positive contributions to unity be made? What is demanded in the way of Christian literature, teaching and evangelism to lead to an understanding of the Bible which will unify, not divide Christians?

Christian unity in itself is a mighty witness to Christ the Light of the world, and it is firmly Biblical. Unity and mission belong together, and both belong to the true 'esse' of the church. It follows that the lack of unity greatly affects the integrity of our witness.

2. Witness.

A more effective witness does not depend so much upon new techniques as it does upon a deepened understanding of Jesus Christ

as the Light of the World, and commitment to Him. The deepened understanding demands a thorough-going commitment to Him and to His mission in the world. This implies a deepened knowledge of both the Gospel and the world.

We are not the light of the world. He is the Light. But we are given the possibility of witnessing to, and walking in His Light in the world. This is indeed our witness.

But the question as to the forms in which the witness is to be given is an urgent one in Asia. How can the witness be made effective in the midst of all that we mean by the term 'Rapid Social Change'? What new patterns of congregational and church life are appropriate, if indeed the old ones—mostly Western-borrowed—are called in question, as undoubtedly, in some cases, they are?

How can witness be made effective to the working classes, and to the intelligentsia? The warnings from other countries, East and West, on this point, need to be heeded in Asia at this moment. Also what conversation and witness can be made in relation to resurgent non-Christian faiths?

In the face of such questions, the churches in Asia are seeing light along certain paths. The place of laymen as front line evangelists is being increasingly appreciated. The gathered church must be the springboard for the dispersed church, penetrating society. But is the apostolate of the laity understood by Christians in our churches? Is our training of the laity based on a recognition of this function? Is our theological training related to this concept, i.e. training men to train the people of God? (cf. Ephes. 4: 11-12).

In some places experimental approaches to industrial evangelism have been initiated, but is the vital importance of this realised in the churches generally, or is it considered just a hobby of some enthusiasts? Are our Seminaries concerned about this type of witness? Does the Christian Centre type of programme offer new opportunities for witness in our cities? Have rural Christian Centres been developed with sufficient imagination to be effective in the rural districts?

Are the people of the Asian churches catching a vision of work among primitive tribes, as a challenge to their faith in God's purpose, or is this an area still largely left to the "foreign" missionary?

Can Christian Home and Family programmes help create Christian homes which will be witnesses for Christ as the Light of the World? In a world characterised by the rapid breakdown of old patterns of family life, does the Christian understanding of the family really have a contribution to make?

Student work has taken on new importance. How can this be carried on in countries where education is controlled by the state? What is the substitute for the Christian college in countries where these are no longer possible?

The times require a more flexible and mobile ministry in areas of urgent need. Are we yet in a position to make these needs known and utilise available resources quickly for meeting them, at the points of greatest need, and across denominational boundaries?

Christian literature for the popular reader represents one of the greatest opportunities for witness, yet is a point of greatest weakness in many countries. Is this being given the consideration it deserves? How do our apologetic materials compare with the type of literature being published by modern Buddhist, Hindu and Communist societies? Is our literature attractive and well written? Does it utilise the best thinking and best technical abilities of the Church?

These represent some of the questions being raised in the sphere of 'witness'. We believe the Light of Christ is pointing us along these ways, and many more.

3. **Service.**

"Service" is given in Jesus' name with no expectation of reward and no desire to coerce others into belief in Jesus Christ. It is or should be a spontaneous activity of the Church, and a witness to men of what the Gospel and the Church mean.

As our Lord, the Light of the World, lived in the world as a 'servant', it is of prime importance to see the mission of the Church as involved in serving the world, even as Jesus Christ came not to be ministered to, but to minister and to give his life a ransom for many, and so fulfil what the prophets spoke concerning God's purpose for the nations.

Christians in Asia face many temptations to introversion and communalism. Therefore a vivid realisation of the necessity for "ministry" in Christ's name is a recurring need in the Church.

But the question as to forms of service is also urgent, even as the questions of forms of witness and of unity. The new situation calls for a re-thinking of the special types of service which can be rendered by Christians in Asia today. Many of the older spheres of service are no longer possible, as welfare states are developed. What new forms of service, what pioneer service-projects will be possible and valuable?

In many of our countries, the inherited forms of service (hospitals, schools, etc.) have become burdens for the young churches. They

can be maintained only with the help of government grants or subsidies from abroad. In many cases also, their Christian witness and service is seriously vitiated by the fact that they cannot be staffed by Christian personnel, or by the fact that for financial reasons, they have to cater to those most able to pay for the services given.

This raises the whole question of the nature and form of Christian service in the present era in Asia.

Also, this is a day of state sponsored social service. Christians should enter these fields as individuals, but should the Churches attempt to sponsor other types of service programmes? Will it be possible to develop service projects across existing denominational lines in such a way as to encourage and express Christian unity?

Wholly apart from this question of 'service' in society, is there a service which can be rendered to Asia at this time in its ideological struggles? In a day of vast impersonal forces, is it possible to contribute to an understanding of the dignity of man, the value of the individual and the concept of a responsible society? Is this an avenue just as important as healing bodies and bringing relief to refugees? If so, how can Christians render this type of service in Asia today?

These are some of the questions being raised by Asian Christians as they face this new era believing that Jesus Christ is the Light of the World. In His light, we are being compelled not only to raise questions about the forms and patterns of our church life, in terms of unity, witness and service. We are also being compelled to raise the deepest questions about our inner life, about the bonds uniting us with one another in Jesus Christ, and about the purpose of God to create a new humanity, His 'new man' in Jesus Christ.

It is here that the light of Jesus Christ plays most searchingly on our weaknesses and points us to the way of the suffering servant for the world's sake, in the name of Him whose glory shone from a Cross.

(This document is the result of group discussions among Asian theological teachers attending the Second Theological Study Institute, Singapore, July/August, 1959. 'Jesus Christ, the Light of the World', is the general theme of the next Assembly of the World Council of Churches, to be held in Asia).

August, 1959.

REVIEW ARTICLE

The Person and Work of Christ

DR. FRANK BALCHIN, *Singapore.*

The Cross of Christ. Vincent Taylor. Macmillan. London 1956.

The Person of Christ. Vincent Taylor. Macmillan. London 1958.

In the past forty years Dr. Vincent Taylor has made many notable contributions to New Testament Studies. Some of these are works of criticism, as for example, "The Formation of the Gospel Tradition" and some are historical, as "The Life and Ministry of Jesus", but more and more Dr. Taylor has been turning to N.T. Theology and these two books may be said to represent the climax of his endeavours in that field. The first, dealing with soteriology, is a slim volume of about a hundred pages, consisting of eight lectures delivered at Drew University U.S.A. in 1955-56. The second, a substantial work of three hundred pages, consists of Part III of the Speaker's Lectures given in Oxford during the years 1951-56. Parts I and II have already been published as "The Names of Jesus" and "The Life and Ministry of Jesus."

Dr. Taylor had earlier treated the doctrine of the Atonement in his trilogy—"Jesus and His Sacrifice", a study of the Passion sayings of Jesus, "The Atonement in N.T. Teaching", an application of the same exegetical methods to the rest of the N.T., and "Forgiveness and Reconciliation", which draws out the implications of the two previous studies. "The Cross of Christ" is a brief statement of N.T. teaching about the Cross, assuming the positions reached in Dr. Taylor's earlier works and concluding with a critique of recent soteriological theories and an outline of the author's own views on the subject. Dr. Taylor's definition of the Atonement is that it is "the work of God in Christ for man's salvation and renewal". There are thus two aspects of it: what Christ has done for us, and our response of faith. What Christ has done for us is the saving act of the Cross which is vicarious, representative and sacrificial. The content of this saving deed is that it is the supreme revelation of the love of God, it is an act of obedience by Christ to God's sovereign will, it is an act of submission to God's judgment on sin and it is a continuous ministry

of intercession on man's behalf. Our response—faith—is dependence on Christ. It is both personal and communal. It is man's spiritual venture and also God's gift. It gains its content from Christ its object and it is intimately connected with living and loving. "Works" are the flowers of faith."

Dr. Taylor's study of the Person of Christ is likewise solidly based on N.T. teaching. The book is divided into two equal parts, the first being exegetical and the second historical and theological. The first part is a survey of Messiahship, Lordship and Sonship in all the N.T. books. It concludes with a valuable appendix of three tables listing the uses of "Lord", "Son" and "Father" in the N.T. There are 222 uses of the simple term "the Lord" applied to Jesus in the N.T. and 345 uses altogether when composite titles like "the Lord Jesus Christ" are taken into account. Of these 345 uses, 197 occur in the Pauline epistles excluding the Pastorals and Ephesians. The word "Son" in various combinations is used of Jesus 119 times and here, although the word is of tremendous significance for Paul, the Johannine writings with 52 usages outnumber him considerably in frequency of reference. There are 260 uses of "Father", the majority of which imply 'Son' as a correlative. Again the Gospel and Epistles of John (137 times) use the term most frequently.

The second part of the book considers the divine consciousness of Jesus and the development of thought about the divinity of Christ in the early church and in Paul, Hebrews and John. Dr. Taylor wisely prefers to speak of the "divine-consciousness" of Jesus rather than of his "messianic consciousness". He thinks that Jesus was aware "of being more than a man" and that this consciousness of divinity was the foundation of Christian doctrine. This is the generally accepted position although it is not always stated as clearly and carefully as it is by Dr. Taylor. However, when considered objectively, it seems to the present writer to be a very shaky basis for Christology. As Dr. Taylor admits, "every man's personality has its mysteries" and if we cannot understand the mind of an ordinary contemporary how much less can we understand the mind of Jesus Christ who is not only separated from us by great tracts of time and space, but even more by the transcendent greatness of his personality? Besides this, the materials for the attempt are quite inadequate. We have nothing directly from Jesus himself, as for example, we do have from Paul. The only sure foundation for Christology is what the N.T. writers, who experienced and interpreted the Cross and Resurrection, thought about Jesus. What Jesus thought about himself, is a backward inference from early Christology rather than the basis of Christology itself.

When Dr. Taylor has dealt with primitive Christian Christology and its limitations and how the continuation of "the great N.T. writers" helped to overcome some of these limitations, he goes on to consider 'Christology and the Trinity' and 'Christology and the Kenosis' in two illuminating chapters. Obviously the Incarnation must be related to the doctrines of God and of the Holy Spirit. Historically the Christians were Jewish monotheists who were convinced that the new age, the age of the spirit, had dawned. The source of their conviction was the life, death and resurrection of Jesus Christ. Hence they worshipped Jesus as Lord. The thought of the N.T. is a working out of the gradually realised implications of these beliefs. It thus presents the raw materials for Trinitarian religion. In his discussion of Trinitarian theories Dr. Taylor express preference for the so-called 'social' theory' as being most in harmony with the N.T. data. But if, as any Trinitarian view implies, Jesus Christ is truly divine and truly man then there must be some self-limitation involved in his becoming man. Thus Dr. Taylor is led to consider the kenosis doctrine. He has already prepared the way for this by a chapter on Philippians 2, 6-11 in part I. Dr. Taylor thinks that in spite of the difficulties of kenoticism, such as splitting up the Trinity, introducing the myth of a theophany and denying the permanency of Christ's manhood, nevertheless we cannot avoid some form of the kenotic theory if we hold to a union of divine and human nature in the one Christ in his earthly life. As to the nature of this unity in diversity, it is possible that psychology may be able to offer some help, although any hypothesis is bound to fall short of an explanation. Dr. Taylor's own Christological theory is that in becoming man the Son of God willed to renounce the exercise of divine powers in order to live a fully human life. His omnipotence, omniscience and omnipresence were latent for the time of the incarnation. The knowledge of his divinity came to him by intuition at the great crises of his life. These great experiences were the formative undertones of his ministry but they were not always in the forefront of his consciousness. In fact there were even times when his awareness of being divine was completely eclipsed. The final pages of the book explain this theory and attempt to defend it against objections. But Dr. Taylor's last word is that Christology is not ultimately a matter of simple logic. "We do not first discover who Christ is and then believe in Him: we believe in Him and then discover who He is". Here Taylor and Schweitzer, Bultmann and Cullmann who differ in so much else are at one. Melancthon long ago said the same thing and it is probably the only final word that can be said about Christology—"to know Christ is not to know the modes of his incarnation but to know his benefits."

Book Reviews

Atlas of the Early Christian World.

Professors F. van der Meer and Christine Mohrmann. Translated and edited by Mary F. Hedlund and H. H. Rowley. London & Edinburgh. Thomas Nelson & Sons Ltd., 1958. 215 pp. 70/-.

This is a companion volume to Grollenberg's *Atlas of the Bible* (reviewed July, 1959) and equally pleasing, informative and illuminating.

The work of these two distinguished professors of the University of Michigan consists of 620 gravure plates, 42 maps, which in colour and symbol, present a mass of detail not otherwise easily brought together, and commentary to accompany and clarify the illustrations.

Criteria determining the choice of photographs and the classification of motifs and themes have been 'significance' and 'illustrative power,' and these have been employed to provide us with an Atlas that sheds great light on the story of the Early Church in the first six centuries.

There are many quotations from early Christian writers and we have altogether a most vivid introduction to the flesh-and-blood men and women through whom the church was spread and established in the ancient world.

That story has a particular piquancy in Asia where the church in many cases is still in its first or second century. This Atlas can help us to see vividly the essential life and thought of the early church being clothed in Greco-Roman dress, and from this we may learn much about our present task in Asia to clothe the Gospel in a dress that will not shout

aloud of Canterbury, Geneva or Nashville, Tennessee.

Useful indexes of places, persons and things make the information in the Atlas readily accessible.

This work is strongly recommended to all theological librarians in S.E. Asia.

H. H. Rowley writes of it: "It is good to have an Atlas so ably planned and executed as this, and I am happy to commend it to English readers." That should strengthen the hands of College Librarians in dealing with Treasurers and Presidents!

J. R. F.

The Diplomacy of S.E. Asia: 1945-1958. Russel H. Fifield. New York. Harper Brothers. 1958. 584 pp. \$7.50.

It is the policy of this Journal to bring to the notice of our Schools significant non-theological books about S.E. Asia. This is such a work and deals with the countries of our area in this formative period of nationhood and increasing participation in the international life of the world. As the author says, "The relations among the States of Southeast Asia and between them and the world, present a unique opportunity to describe and analyse a new phase of international politics in a strategic part of the globe." This is what the author sets out to do, and in dealing with these relations gives us a good understanding of what is happening in each of the countries discussed.

The book begins with a chapter on "The Setting"—defining the area in terms of geography, "geostrategy",

ethnology, religion, early political influences and economy, and gives the reasons why, in relation to each country, the influence and impact of India, Communist and Nationalist China, Japan, Australia, the Western powers and the Soviets will be discussed. A chapter follows on the independence movements that have led to the formation of new nations and states in S.E. Asia. Then we are introduced to each of the countries in turn as they are inter-related both in the Asian and in the world setting. A few sentences from the last chapter will indicate where the author's conclusions are leading: "The emergence of the states of S.E. Asia, creating a new pattern in the international relations of the area, is one of the most significant developments in Asia since the end of the Second World War The making of foreign policy has been transferred from London, Paris and The Hague as well as Washington, to Rangoon, Kuala Lumpur, Saigon, Hanoi, Phnompenh, Vientiane, Djakarta and Manila."

"In interpreting the main controversy in world politics as being between nationalism and colonialism instead of between democracy and Communism, many of the states of the region find themselves at odds with the major world powers." ". . . the traditional role of S.E. Asia as a passive region into which outside forces pour is changing."

"The consistently strongest force in S.E. Asia is nationalism Under the circumstances great interest is shown in developments in Africa. The Asians are eager to hasten the end of the Dark Continent in terms of its being to a large extent a political extension of Europe."

Neutralism is reckoned to have a growing importance while regionalism and internationalism are not yet counted as very powerful forces in the

area.

The economic and welfare tasks facing the nations of S.E. Asia are immense. Predominantly agricultural economies cannot be changed to industrialisation overnight, the roots of poverty go deep, and increases in population can wipe out the gains of many years' careful economic development.

The author of this helpful, interpretative book is the Professor of Political Science at the University of Michigan. He was in China 1945-47, and a Fulbright Research Professor at the University of the Philippines 1953-54, and has travelled widely in this region.

This is not a book for our theological students for the most part, but theological teachers might well study the national and international movements in the midst of which they are trying to train men for a ministry of the Word that must also know the world. Here is understanding of our world and it is relevant to theological education. This is a very thoroughly documented and careful piece of research, with very extensive bibliographies of S.E. Asia and each country in the region.

J. R. F.

Allegory and Event: R. P. C. Hanson. A study of the sources and significance of Origen's interpretation of Scripture. SCM Press. 1959. 35/-.

A busy pastor will not read this book. Theological teachers are also busy, and may think themselves excused too. Its four hundred pages are well loaded with notes, and hardly a single page is without a few words in at least one of the three languages which theologians used to be expected to know. Although it is

a well-written book, it is not easy reading. But that is inevitable in a work of real scholarship.

Christian theology, like modern industry, will only achieve satisfactory production if it puts some effort into research. Industry is beginning to realise more and more that research directed to the solution of particular immediate problems, necessary as it is, is not the whole of research. Besides your scientists working on the design of rolling mills, you need scientists who will tackle the basic problems of what steel is, and what makes it do the things it does.

The Christian Church does its research into immediate problems fairly well. There is no shortage of books on the Christian view of politics or economics, on relating the faith to contemporary society in different parts of the world, on questions of marriage and divorce and family planning and such. But our "fundamental research" does not get the attention it deserves. There are of course large numbers of earnest candidates for a Ph.D. who try their hand at it, but the real trouble is that pastors (and professors?) never make time to read the valuable stuff which occasionally does get produced.

Dr. Hanson's book on Origen's interpretation of Scripture is fundamental research. It goes very deep into Jewish and Hellenistic methods of interpretation. It examines Origen's methods at first hand, and with great care. It refers to all the relevant critical literature. It is not intended to solve any of our modern problems.

"Allegory and Event" is intended to be a solid work of scholarship, establishing facts in this field of church history in the same objective and scientific way that facts are established in any other discipline. If there are any theological libraries in

existence a hundred years from now, "Allegory and Event" stands a much better chance than most works published in 1959 not merely of being on the shelves, but of being consulted, and perhaps even read.

But all fundamental research does have a bearing on immediate problems. Dr. Hanson enlivens his work considerably by his readiness to touch on today's controversies. He is brave enough to move on from the pros and cons of judicial evaluation to a statement of his own views. About Origen's theory of verbal inspiration, for instance, he says, "It is totally unscriptural, totally uncritical, totally unreal." Theological controversies sometimes produce strong language, but we are not usually treated to such directness and rhetorical force in a work of scholarship. And his following sentence, the last of his chapter on inspiration, while a little more guarded, is no less clear: "It is as well that those who still seek in our day to retain this doctrine (in however rehabilitated a form) should understand on how ambiguous a basis the doctrine stands."

I have said this is a well-written book, and I have suggested that it is good for us occasionally to tackle books that have little immediate reference to our every-day work as teachers and preachers. I have not said that this particular book is one which everyone would choose. You may prefer to take your "fundamental research" in some other form. If you insist that you just haven't got time for it anyway, Dr. Hanson may still be of use to you. His final chapter gives you his conclusions on Origen's interpretation of Scripture in fifteen pages. But that's a woman's way to read a book!

REG. TRUEMAN.

Hongkong.

Understanding the Old Testament:
1957. Anderson, B. W.; pp. 551.
Prentice-Hall, Inc., Englewood
Cliffs, N. J., US\$5.95.

I am full of praise for this book. Dr. Anderson has produced a comprehensive survey which not only introduces us to the literature, history and religion of the Old Testament but also to the whole range of modern scholarship bearing upon it. I know of no other single volume that compares with this one as a useful, contemporary and sound exposition of the various aspects of Old Testament study. As a text-book for those who teach as well as for those who learn I would recommend it heartily. For our purposes in South East Asia the price of the volume is something of a handicap, but every Theological School library should possess several copies. I have found that my own students need a considerable amount of commentary and preconditioning from chapter to chapter. As I do not insist upon or advocate speed in learning however, this has not been a drawback. Rather it has provided the sort of teaching outline that I have always desired.

The book could be classified as a history. At least it is an historical framework which the author employs to trace not only the story of the people, but also the growth of the literature and the development of the religious institutions and faith of Israel.

Anderson's historical perspective bears evidence of the influence of W. F. Albright but account is made of the important views of a considerable number of contemporary historians. His approach to literary questions is that of the main stream of literary criticism but the importance of oral tradition is discussed at several points.

Like many of his contemporaries

and colleagues in the United States, Professor Anderson is concerned to express his appreciation for the contribution of G. von Rad to the understanding of Israel's historical faith.

Copious illustrations, chronological tables and maps of good quality enhance the value of this book. The extensive bibliography is excellent and practical.

CHARLES H. CLARK.

Singapore.

The Christ of the Earliest Christians:
William M. Ramsay, John Knox
Press, Richmond, Virginia, 1959.
142 pp. \$3.00.

Dr. Ramsay has made available in this book an up-to-date study of an aspect of Christology in New Testament Theology directed primarily to those unacquainted with present day Biblical scholarship.

The substance of the work is an analysis of the sermons in Acts 1—13, with a brief survey of the rest of the New Testament as seen in the light of the ideas developed from Acts.

Beginning with a defence of the trustworthiness of Luke as a historian and the authentic character of the sermons as examples of earliest preaching, he moves on to discuss the content of the preaching about Jesus. These discussions are to a large extent brief word studies of the titles used for Jesus together with other aspects of the proclamation such as His resurrection. Claim of new clarification in interpretation seems to be made for his attempt to find a cohesive centre of meaning in Stephen's loosely knit sermon, by relating the various parts to the central theme of the universality of the gospel. Ramsay concludes that indeed the early Christians thought of Jesus in more exalted terms than some previous scholarship would admit, but

with ideas in a more embryonic stage than later dogma proclaims.

Ramsay's work is a condensed and popularized form of his doctoral dissertation, aimed not only at giving a very readable discussion of Christology but also introducing the uninitiated to some problems raised by modern biblical criticism. Beyond this, certain passages are meant to serve a kerygmatic function for the reader. He presents his own and opposing scholars' points of view in sufficient detail to show the problems of interpretation involved, while making a strong case for his own position. Though at times appearing to try too hard to popularize (we shall . . . examine as critically as a detective"), he has skilfully set most of the discussions in contexts that show their significance, with clarifying contrast or application to contemporary situations.

The book is obviously not meant to take a place as a "standard work", but within its scope, it is well done.

EDWARD NYHUS.

Pematang Siantar.

The Need to Believe: Murdo Macdonald. London and Glasgow. Collins Fontana, 1959. 2/6.

On the cover of "The Need to Believe" is written "This book demands a verdict". Such a title and such a claim will lead the reader to expect an effective and challenging presentation of the Christian faith, and its interpretation of life's purpose and meaning. In some ways he will not be disappointed. To the author this is peculiarly the age of anxiety in which the old certainties have been undermined by a science which has mesmerised us with its practical achievements in many areas of life, by the application of psychology and its methods to other areas, by the

possibility of man's will and motivation becoming more and more deliberately manipulated, and by a secularism which in one form or another maintains that man's only hope lies in himself.

Up to this point almost all that the author says might be verified from experience of any modern westernised society. But from this point onwards the reader is more and more conscious that this is a book written in a society where the Christian Church has, in past years, played a dominant role, and for this reason its present isolation from the pattern of "political, cultural and aesthetic interests which alone secure its vitality and wholeness" is felt more keenly.

To those living in such a society this book makes clear how much of what they still treasure is dependent for its existence and renewal on a much more wholehearted, consciously accepted, and intelligible faith than is commonly professed, inside and outside the Church. They will learn much of what is implied in such a faith and will welcome the evidence brought forward in its support. But there are others to whom this form of apologetic will appear to be based on assumptions they are not yet prepared to make. They will remain unimpressed by statements such as "the dreary, trivial emptiness of life without God." Because they are still committed to the gospel of "salvation through knowledge" which the author agrees is the most serious competitor of the Christian faith, and because they find a satisfying outlet for their energies, enthusiasms and idealism in the creation of new societies, in nation-building, and in the striving after greater equality in the distribution of the world's riches, much of this apologetic will fail to establish a bridge-head in their thinking.

This is a book worth reading. In some cases it will present a positive challenge to the reader. In others it will at least set him thinking how much of the traditional Christian apologetic has not yet become ecumenical in its application.

GEO. HOOD,
Malaya.

Horizons of Christian Community

Paul S. Minear. 127 pp. The
Bethany Press, St. Louis Mo. 1959.
\$2.75 U.S.

The first four chapters of this book were given as the Hoover Lectures on Christian Unity at the University of Chicago and the last chapter contains sections from the Duddleian Lecture given at Harvard Divinity School. The author, a Congregationalist, who is now Professor of New Testament in Yale University Divinity School, is already widely known for his contributions to N.T. theology and ecumenical studies. This book brings these two interests together by attempting to appraise the scope of Christian community in terms of the thinking of the N.T. It is an attempt to broaden the horizons of the local church by reminding us (see p.108 for change of subject!) that we are set in our own particular time and place as the manifestation of the Church Universal, that is the fullness of God's glory, the frontier of God's warfare and the City where God dwells. Dr. Minear expounds the great N.T. words 'mystery, glory, the armour of God, the spiritual warfare, the heavenly Jerusalem, Mount Zion, koinonia' and so on, so that 'thoughtful Christians' may come to a truly biblical understanding of the Church. In the course of this he considers the meaning of Christian mythology, typology, ecumenism-in-time and the ministry of the laity. Mythology "is

a way of relating the ordinary routines of daily experience to the cosmic and universal dimensions of reality". Typology is a form of mythological, analogical thinking "which focuses attention upon two pivotal realities . . . and in so doing apprehends the hidden connection between those realities and their common source." Biblical typology has a strong eschatological tendency. There is no doubt that N.T. thinking about the Church in terms of glory and warfare and the new Jerusalem is both mythological and typological and so falls strangely on modern ears. 'Ecumenism-in-time' will put that right. It points to the fact that "all churches . . . live in a historical present which is defined by the revelation of God's activity in heaven, by the memory of what He has done in our midst and by the expectation of what He is about to complete in our midst." This present, past and future is always there in the Church's prayer, suffering and mission, and the consummation of these three can only come by a rediscovery of the ministry of the laity, by the realisation that the koinonia (community-fellowship) is in every member and every member is in the koinonia. Dr. Minear's book is addressed to the laity. It is a fine effort to relate all the richness of imagery of the N.T. conception of the Church to daily life and common thought.

Recommended to Biblical teachers in
S.E. Asia.

But it will be hard going for "thoughtful Christians" even armed with the resources of "their own used copy of the New Testament", and their "memories of prayer and praise in a Christian Congregation."

FRANK BALCHIN.
Singapore.

Jesus' Promise to the Nations by Joachim Jeremias. S.C.M. Press. London 1958. 7/6d. Allenson, Naperville, U.S.A. \$1.75. 84 pp. Studies in Biblical Theology No. 24.)

This book is the Franz Delitzsch Lectures given at Munster in 1953, published in German in 1956, and translated by S. H. Hooke in 1958. Like all of Pr. Jeremias' work it is marked by careful documentation and profound erudition.

"What is the justification of Christian missions?" This has been a problem for many years past. Our great grandfathers pioneered in Central Africa and the South Seas because they were convinced that unless the heathen heard the Gospel they would all surely perish in the everlasting and unquenchable flames of Hell. They also felt it would help to make up the number of the elect and so was a pre-condition for the end of the world and the Second Coming. These motives have largely lost their force today except for certain ever-active fundamentalist missions. Then came emphasis on the Great Commission, "Go ye into all the world . . ." "We must evangelise", we said, "because it is the Lord's command." Then emphasis on critical scholarship began to undermine our enthusiasm. We noted that it was really the only text on the subject and wondered if we could base so much on one isolated text. We noted that it was a late post-resurrection saying and wondered if it could be the *ipsissima verba* of Jesus. So nowadays what are the motives of mission? For most of us I suppose they are first, that God is the one Lord of all; second, that Jesus Christ died for all and faith in Him is the only true way of salvation; third, that it is of the very nature of the gospel of love to be all-

inclusive and to break down all barriers of class, sex, race, nation etc. Therefore it demands evangelism; fourth, that a real faith *has* to communicate itself. A real church has to grow by bringing in the outsider because that way alone is creative of true community; fifth, if we are honest we shall not despise secondary motives, as long as they remain secondary, such as the needs of the world for literacy, healing, education, and fellowship, the debt of the West to the East for past exploitation, and the fear of disaster from the H-bomb unless something is done to overcome mutual distrust and fear.

For most of us these are sufficient motives, but still a problem remains. Can we carry on with missions and evangelism if there is no explicit authority for it in the words of Jesus? What was Jesus' own attitude to missions? This is the question Dr. Jeremias deals with in three unequal parts and a brief conclusion. There is an almost mathematical precision about his arrangement of three negative conclusions, three positive conclusions and a solution. Would that all problems could be so neatly disposed of!

Jeremias says Jesus (a) condemned Gentile missions (b) restricted his disciples to Israel during His lifetime and (c) restricted Himself to Israel.

Perhaps there are particular points of exegesis that do not carry conviction, but we cannot deny the main point that Jesus regarded His mission as being to his own people and so neither He nor His disciples undertook Gentile evangelism in His lifetime. It seems to me that this fact can be accounted for first, as a necessary concentration of interest on a single task because of the shortness of available time, and second, as a limitation necessary to a historical revelation, but Jeremias does not

consider this. Instead he goes on to show that it is after all only one side of the picture and that on the other hand there is "Jesus' promise to the nations." This is actually a misleading title because as one reviewer has already said "You can not promise anybody anything without speaking to them"—which Jesus did *not* do. And also, as another reviewer has said, the texts given are not promises to the Gentiles but warnings to the Jews. However, according to Jeremias, Jesus (1) took the element of divine vengeance on the Gentiles out of the O.T. eschatological expectations, (2) promised the Gentiles a share in the coming salvation and (3) included Gentiles along with Jews, within the scope of his redemptive work.

This is all very well, but it leaves us with the contradiction "Why, if Jesus promised the Gentiles a share in salvation did He do nothing to take salvation to them?" Jeremias' answer is first, Jesus' eschatological expectation was that of the O.T. and there the promise is not that salvation would be *taken* to the Gentiles but that the Gentiles would *come* to Jerusalem to share in the Jewish salvation, and second, God will bring them in His own good time.

So, says Jeremias, with a logic more apparent to himself than to me, the missionary work of the church is justified because it is a sign of the End, an activity of God's grace in offering salvation. I really don't see how we can fit this in with the idea of the Gentiles pouring into Jerusalem and sharing in the Messianic banquet, without an awful lot of demythologizing!

Surely a better solution of the problem is to recognise, as J. A. T. Robinson has pointed out (JBL Mar. 59 p. 103), that the Cross-Resurrection was the turning point of the whole business? The mission is the mission

of the living Christ carrying on His saving work. The historical Jesus did not undertake a Gentile mission; but He did come with a universal Gospel—worked out in deed not word alone—and now as Risen Lord through His Church he is making explicit in the evangelistic mission what all along was implicit. In other words there is no missionary task which we add to the Gospel, but simply the one task which is part of the Gospel itself—that of proclaiming and realising the Lordship of Christ in the church and in the world. Perhaps this is what Jeremias is really saying?

FRANK BALCHIN.

Singapore.

Back to the Bible: Some Vital Issues.

By C. Lattey, S. J. Burns Oates,
London. First impression 1944.
Pp. 128. Price: 5s.

This short volume is of special interest to those who wish to know something of more recent trends in Roman-Catholic scholarship. Evidently the climate is more tolerant than it was in the days of Tyrrell and Loisy. To be sure, there is no essential departure from traditional Roman-Catholic positions. The Bible is still viewed in Thomist terms of God as its *autor primarius*. At the same time the author makes the rather astonishing statement that the (Roman) Church is not committed to the theory of verbal inspiration. This does not seem very convincing in view of the definitions of the Vatican Council and the *Providentissimus Deus*. Yet we are told that this does not imply the abandonment of biblical inerrancy.

The author observes that the biblical statements are not intended to be scientific in the strict sense of the word. Gen. I—I does not necessarily

contradict evolution. The fact of man's immaterial soul remains true, whether his body be evolved from that of apes or no. The "special creation" is to be referred to the creation of man's soul. "The matter of Adam's body was doubtless created long before his appearance on the earth." Such statements as that "the sun stood still" may just mean that to the human author it appeared to do so.

Fr. Lattey accepts the Mosaic authorship of the Pentateuch and refutes Wellhausen's "documentary hypothesis". His arguments follow much the same line as that of certain Continental non-Roman scholars today. He also rejects the commonly accepted two-documentary source theory of the Synoptics, and maintains that the chief factors were oral tradition and memory. He defends the Johannine authorship of the Fourth Gospel and the Pauline authorship of the Pastoral Epistles. Modern *Formgeschichte* he regards as being "unwarrantably skeptical". The author accepts St. John's version of the Last Supper as being on the evening before the Jewish passover and believes that the Johannine account seems to fit even the synoptic narratives better than the supposition that Our Lord Himself celebrated a Jewish passover. He finds in Kierkegaard's "category of repetition" a clue to the right interpretation of the Apocalyptic writings in the Bible: both an immediate (and partial) and a remote (and full) fulfilment are intended.

These are just a few samples to indicate the general trend in the author's thinking. Although the book is intended for the general reader, it contains much of interest to biblical scholars who may not be familiar with present-day Roman-Catholic thinking.

SVERRE HOLTH.

Singapore.

'Fundamentalism' and the Word of God: Some Evangelical Principles. By J. I. Packer, M.A., D.Phil. Inter-Varsity Fellowship, London, 1958. Pp. 191. Price 6s. 6d.

Here is a book which should be studied seriously by every Church leader and theologian in South-East Asia where "Fundamentalism" is such a vital issue in inter-church relations. Dr. Packer has rendered a great service to the Church at large by his succinct statement of the "Fundamentalist" position. At the same time it cannot be denied that his book gives little hope of an early rapprochement between the opposing schools of thought. Christians generally will gladly accept much of what is said in the book but there is also a great deal which modern scholars cannot conscientiously accept.

Dr. Packer's book is meant as a reply to G. Hebert's *Fundamentalism and the Church of God* (S.C.M., 1957). The author claims to represent historic Evangelicalism, and he deprecates the American-originated term "Fundamentalism". He draws his support from the writings of conservative theologians like B. B. Warfield and J. G. Machen. His basic contention is that the Church should have "a biblical attitude to the Bible", and accept "the Bible's own view of itself". According to this "biblical doctrine of Scripture", the Bible must be accepted as "a God-given, error-free, self-interpreting unity, true and trustworthy in all that it teaches." Although he admits that "there is no other standard of catholicity save Christ Himself", yet he does not see the correlate of this sound principle in Christ as the *Rex Scripturae*. Although he does not say it in so many words, the author comes dangerously near to defining God's Revelation in terms of propositional truths conveying "information" about God. He fails to explain why "the Author" (i.e. God) did not "speak" in

such a way that the words were always clear and not capable of misinterpretation. He admits the presence of "difficult" passages in the Bible, but makes no attempt to show how these can be reconciled with what he believes to be the Bible's claims about its own inspiration and inerrancy. He recognises a certain distinction between the *content* and the *form* of the written word, but he seems unwilling to follow this line of thought to its logical conclusion. Once it is clearly understood and accepted that the content of biblical Revelation is nothing else than God Himself acting in history it should not be impossible to come to a more realistic and true conception of the written word in the Bible as the inspired and authoritative witness to that Revelation and of the nature of the witness as a divine-human encounter.

No one should underestimate the force and appeal of "Fundamentalism" amongst young folk to-day. This book shows why it cannot be countered by debate or other rational processes. It can be combatted only by a theological approach to the whole nature of man and the universe.

SVERRE HOLTH.

Singapore.

Christianity and Communism: An Inquiry into Relationships.

Edited by Merrimon Cunningham. Southern Methodist University Press, Dallas. 1958. Pp. vii and 136. Price: US\$4.

This book is composed of a number of essays which grew out of two colloquia held in 1957 with participants from the Perkins School of Theology and from other schools of the Southern Methodist University. The purpose of the colloquia was "to discover those areas of concern in the relationship between Christianity and Communism which call for intensive investigation and research beyond what scholars have already engaged in." This is discussed by the contri-

butors to this volume from various points of view and more particularly in its relationship to the Church. The editor avers that both Christianity and Communism are religions, competing "not for the surface attachments but for the uttermost loyalties of men." And it is precisely as religions that they are most serious rivals, engaged in a "literally life-and-death struggle."

In three chapters which establish a broad base for the understanding of this struggle, Douglas Jackson analyses the special concern of the social scientist in its clarification; Paul Green that of the political scientist; and Schubert Ogden that of the theologian. Herndon Wagers and Das Kelley Barnett deal with the questions, "Is Communism a Christian Heresy?" and "Is Christianity a Communist Heresy?" A final chapter is contributed by Edward Taborsky who surveys recent happenings in the Soviet Union that bear upon the relationships of Communism and Christianity. Though short, this chapter covers the whole field of recent Communist policy shifts and their meaning.

The book makes easy reading. It is not meant to be an exhaustive treatment of Marxist philosophy, but within the limit of its own scope it is a valuable contribution to the study of a subject which should be of vital concern for every Christian. It marks a new approach to the subject by treating "the undiscussable topic" not merely from a Christian point of view in general but from the point of view of different sciences including sociology, politics and theology. Those who are well informed on the subject will not find much that is new to them in this book. But for the incredibly many Christians who are still in the dark about the nature of Communism and its relationship to the Christian Church this book is a real gift. It should be in the library of every theological college in South-East Asia.

SVERRE HOLTH.

Singapore.

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